

THE

BAPTIST MAGAZINE.

MAY, 1843.

MEMOIR OF THE LATE REV. MORGAN EVANS,

CAERPHILLY, GLAMORGANSHIRE.

BY THE REV. D. R. STEPHEN.

To commemorate the virtues of the departed is to them but small kindness, but is frequently a duty we owe their memory and their survivors alike. It is with sincere reluctance and unfeigned sorrow the writer addresses himself to the unwelcome task of placing upon record some account of the life and character of his late dearly beloved friend, whose name is inscribed at the head of this sheet.

The incidents of his life were but few. Morgan, the eldest son of Mr. Richard Evans, was born at Caerphilly, in the county of Glamorgan, in the year 1806. His father still survives, is a reputable shopkeeper, has long been a member of the baptist church in the village, and has for many years been a deacon ; having, "by serving the office well, gained to himself a good degree and great confidence in the faith which is in Christ Jesus."

The subject of this memoir spent his youthful days according to the sight of his eyes and the desires of his heart.

It was not until he had attained his twentieth year that he submitted himself to the authority of the Saviour. Previously, and indeed from his childhood, he had known the holy scriptures, and had been theoretically acquainted with the way of salvation. He, however, loved darkness rather than light, because his deeds were evil. At the period referred to, the ministry of the late devoted Christmas Evans was made useful to him, and proved "the power of God" to the subjection of his soul to Christ. He abandoned his former courses and his old companions, and became evidently "a new man." He was baptized, on a profession of repentance and faith, by the Rev. John Roberts of Cowbridge, and joined the church at Tonyfelin, Caerphilly, then under the care of Mr. C. Evans. For some years he lived in the fellowship of his brethren, ornamenting his profession, and bearing fruit unto righteousness. In process of time the church invited him to engage in preaching the gospel. He consented,

and speedily gave evidence that he was 'a workman that needed not to be ashamed.' He was frequently invited to supply the pulpits of neighbouring churches, and made himself extensively useful. In the year 1838, when the church at Tongwynlais was formed, consisting principally of members from Caerphilly, our friend was unanimously invited to its pastorate. He was accordingly set apart to that office on the same day that the church was incorporated. Several ministering brethren from the counties of Monmouth and Glamorgan officiated on the occasion. Some of us, there and then present, will long remember the day as one of unusual spiritual enjoyment, heightened by the obvious sacredness and devotedness of spirit characterizing the young pastor, and our own cheering anticipations of a lengthened and honourable course. From this time Mr. Evans discharged the duties of his office with great zeal and assiduity, and it pleased the great Head of the church to crown his labours with much benediction. The people of his charge were obviously edified, a considerable number of souls was added to the church, and the congregation was greatly increased, so as to render necessary the enlargement of the place of worship.

While thus pursuing his course of delightful and useful labour, he took a heavy cold in the month of November, 1841, which speedily brought on a nervous fever, that issued in brain fever, which terminated his life. It was on the third day of December, 1841, that he resigned his life and office to the hands of the great Head of the church. He died the death of the righteous. He knew whom he had believed, and was persuaded that he was able to keep that which he had committed unto him against that day. In a conversation with the writer a few days before his death he bore clear and emphatic testimony to his

unflinching confidence in the hope set before us in the gospel. Resting on the "one foundation" he exchanged time for eternity.

The tidings of his death created deep and general sorrow in the extensive and populous districts round about his residence. On the day of his interment, an extraordinarily large number of persons crowded the village of Caerphilly. Men of all classes and creeds would testify their respect to the character of the estimable young minister. There were present at his funeral five clergymen of the establishment and above twenty ministers of the several denominations, while many had travelled great distances to evince their regard for the departed and their sympathy with the survivors. Mr. Evans, minister of the place, preached in the meeting-house, and Mr. Richards of Newbridge spoke at the grave with wondrous effect. From that resting place of the dead we had to depart with the melancholy and afflictive assurance that we should see his face no more in this world of trial and sorrow.

Mr. Evans left to lament his irreparable loss an excellent woman, with whom God had enriched and blessed the last fourteen years of his life, with three orphans, and one has been born since the father's decease. While writing this, I have received the tidings of this babe's death; its infant spirit has been soon summoned to be united to that of the parent, whose affectionate eyes were never gladdened with its sight upon earth.

Among the mental characteristics of my friend was the great quickness of his perception. He would at once, and almost intuitively, catch the leading features of any subject brought before him and which he was capable of investigating. The consequence was, that, under very great and serious disadvantages, he had read and thought much, and was enabled, during a short minis-

terial and pastoral career, to labour more abundantly than many of his brethren.

His conceptions were also very clear and accurate. He had opinions on a great variety of subjects; they were opinions of his own, and they were opinions which he could easily define in terms of his own, as well as ably and resolutely defend. His lack of extensive early education, and his lack of all academical training, had thrown him very much on his own resources, as had also the smallness of the time he could appropriate to direct and formal study. While he was pastor he had to provide with his hands for the support of his family; the contributions of his charge never extending beyond twenty pounds a year. He knew nothing of the classics, and could read in English and Welsh only. With the former he was sufficiently acquainted to avail himself of English works, and in his own native tongue he was well and critically versed. He had, under these disadvantageous circumstances, studied a great many questions in politics and the literature of this country, as well as in morals and theology, and was able "to give an answer" to him that asked him. It were well if we found many who have enjoyed the highest advantages, with their minds as well furnished with various and useful knowledge as was the young pastor of Tongwynlais. In his disposition Mr. Evans was eminently kind and gentle. "The law of kindness" was that to which he loved to yield habitual obedience. "Meekness and gentleness" seemed a part of his nature, and he never seemed happier than when he did something to serve his friend or his neighbour. These features in his mental and moral character were confirmed and elevated by the influence of the gospel. His mind was deeply imbued with the spirit of Christ. No man that knew him ever doubted for a moment the integrity of his religious character. Such

was he as to transparent sincerity, that he had a good report of all men. His profession was a reality; *his heart* was committed to the service of God, and he dedicated himself, his entire self, to the divine glory. His Christianity made him eminently happy. He was a cheerful and joyous disciple. The supports of the gospel here, and its stipulated glories hereafter, expanded his mind and animated his heart, so that he not seldom "exceedingly rejoiced."

These qualifications he moreover bore with him into "the ministry of the word." He had no small fitness for effective oratory. His personal appearance was prepossessing, even to handsomeness; his delivery easy, fluent, and rapid; his voice clear and melodious (only when he gave it too high a pitch, a fault which is common with almost all Welsh speakers, and one which he would now and then commit); and his whole manner, when he felt his subject and was happy, was exceedingly impassioned. He paid more attention to composition than is common with his brethren in their own language, and his sermons were diligently and even laboriously prepared. The matter of his discourses was thoroughly evangelical. In theology he was a moderate Calvinist, zealously maintaining the doctrines of the gospel, while he invariably, and with great earnestness and force, exhibited the infinite extent and sufficiency of the atonement, the sincerity of the gospel invitations, the full accountability of man, with the inexcusableness of unbelief. He testified faithfully the repentance which is towards God and the faith which is towards our Lord Jesus Christ.

He was a faithful and devoted pastor. His charge will long have him in affectionate and grateful remembrance. He had some five miles to travel across a bleak mountain on the sabbath morning, and he returned generally in the evening, even in winter. His friends have little

doubt that this brought on his last illness, and hastened his death.

In the various relationships of friend, parent, and husband, Mr. Evans shone conspicuously; and those who were once blessed with him in either of these capacities, have at once to thank the Giver of every good and perfect gift for having conferred upon them so valuable a boon, and for being permitted to enjoy the possession while it was granted them. At the same time we cannot but lament his loss; we cannot fail to remember with painful tenderness and lingering regret the form of that kindly countenance which so often regarded us with benignity, and we sometimes almost believe that we hear again the dulcet tones of that soothing and melodious voice, which spoke to us in accents of confidence and love, and beguiled so many hours of our past pilgrimage. Yes, with him we loved to take sweet counsel, and we went joyously to the house of God together.

For myself, though a heavier calamity

than even the loss of him, has since befallen me,—though since I retired from his grave I have had to stand with a riven heart at the grave of a still nearer friend,—every hour of every day brings back some touching reminiscence,—some inspiring recollection,—furnished by our long, trustful, unbroken, mutually cherished, and mutually appreciated friendship. These thoughts excite gratitude to God for having once had so estimable a treasure, while they superinduce prayer and aspiration after fitness to follow him, and be reunited with him and other once beloved associates gone before us but a little while. Before us they have “crossed the swelling flood;” perhaps “we are to the margin come,” and should “soon expect to die.” Blessed hope of reunion hereafter! Blessed anticipation of meeting before the throne! “He that hath this hope in him purifieth himself even as Christ is pure.”

Newport, Monmouthshire.

AN INQUIRY INTO THE ALLEGED DISADVANTAGES OF UNBAPTIZED CHILDREN.

BY THE REV. W. BROCK.

In deciding between the different opinions which prevail in the religious world men are influenced by the effects which they produce. Unable to understand the arguments in support of an opinion, or unwilling to devote to them the attention that is required, they look at its tendencies, and as they are in accordance or in opposition to their notions of what is right so do they decide. Now though this method of forming a decision be easy and somewhat natural, yet it must be employed with great honesty and equal care. Without great care the tendencies of an opinion cannot

be ascertained. Without great honesty there may be misapprehension or perversion of the truth.

Among other opinions which have been judged of from these alleged tendencies, may be mentioned our denominational opinions concerning the baptism of children. They must be wrong, it has been decided, because of their results.

Inquiring about those unhappy results, we are told that we exclude our children from privileges which God designed them to enjoy,—yea, that we do seem to forbid their coming to Christ. And

as they will not forbid their children, our opponents bring them to his minister to be baptized.

There is reason to believe that the parental affections have thus been enlisted extensively against us. It is well known that our doctrine of baptism is rejected not upon its own merits, but upon the fond imagination of the parent that injury would be inflicted on her child.

It becomes, therefore, a question of some importance, of what benefits are our children deprived? This question, I submit, should be fairly met and satisfactorily answered. What baptist parent would wilfully injure his child? What pædobaptist parent would allow his tenderest affection to warp his judgment concerning an ordinance of his divine Lord? Let it then be ascertained whether our conscientious objection to the baptism of our children does deprive them of any spiritual benefit that they would otherwise enjoy or not.

I can think of only two ways in which the pædobaptists can have an advantage over ourselves. They may have means of grace which we do not enjoy; or they may have especial promises, relating to the success of means in themselves common to us all. Premising that by means of grace I understand any instrumentality that God has appointed for the communication of grace, I proceed to examine IN THE FIRST PLACE, WHETHER PÆDOBAPTIST PARENTS HAVE ANY MEANS OF GRACE WHICH WE DO NOT POSSESS.

That my examination may be properly conducted, I will take two families, in each of which the parents are alike religious and equally anxious to bring up their children in the nurture and admonition of the Lord. In one case the parents have dedicated their children by baptism unto the Lord; in the other they have done no such thing. Now, have the former any religious appliances which are exclusively their own?

There are what may be termed parental appliances. Are these exclusively possessed? Let us see. They commend their children to God in earnest and believing prayer. Entrusted with the care of them by the great disposer of all events, they seek the bestowment on them of that influence which shall lead them to remember their Creator with the earliest recollections of all. They wrestle with God for their early conversion unto himself. One encouragement to prayer after another occurs to their remembrance; of which the language of the Saviour is about the chief, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Instead of forbidding them they bring them in faith and prayer for Christ's blessing, hoping that with the cause of Christ they will become connected, and that for the promotion of his glory they may be permitted to survive. This, assuredly, is a great privilege; but then it is not one which is enjoyed by pædobaptists alone. It is not one which follows upon attendance to a sacramental rite. Whether a child has been baptized or not, its parents have an equal right to commend him to God, and precisely the same grounds on which to raise their hope that their prayer will be heard. Witness the language of Christ just quoted, which, as all admit, is the strongest recorded warrant for commending our children to the divine blessing at all. Those who differ from us examine it, and act as we have described. Those who agree with us examine it, and act exactly in the same way; convinced that whatever warrant it may supply to the parent who sprinkles his child, it supplies one just as strong to him who does no such thing. And is it not apparent that their conviction is sound? because Christ does not say that children who had been baptized might come to him. He spoke of children in the mass. Neither directly nor indirectly

is baptism referred to,—neither as the cause nor as the consequence of their being welcomed by Jesus Christ. All that the language says is that children are, even as they then were, welcome to Jesus Christ. I ask, then, whether, as he brings his child to the throne of grace, the baptist has not the same authority as the pædobaptist? Has he not, to the very letter, the same ground on which to hope that his effectual fervent prayer will avail much? What, therefore, the disadvantage under which we labour? What the worth of the argument sometimes drawn from the tendencies of the doctrine we espouse? It interrupts no parental emotion; it inflicts no injury on the child; it offers not the slightest obstacle to the presentation of the prayer of faith. “At the time of her birth,” said a pious man, “I commended my little daughter to God, as, I trust, I have done many times since. Once, in particular, I took her in my arms, and retired and wrestled hard with God for a blessing; at the same time offering her up and solemnly presenting her to God for acceptance. In doing this I was greatly encouraged by the conduct towards children of Christ himself.” Now the parent who offered up his child like this was a baptist. He was Andrew Fuller. And what could a pædobaptist have done more?

Among the parental appliances must be named instruction in the knowledge of Jesus Christ. Such parents as we refer to not only pray for the conversion of their children, but they also aim at it. The example of the Saviour is pointed out in all its beauty and comprehensiveness; his reverence for his parents; his benevolence; his meekness and gentleness; his purity and love. The death of the Saviour is especially pointed out as a sacrifice for sin, through faith in his blood. And all this with the express design of bringing the children into fellowship with Christ. The pædobaptist

does this with holy ingenuity and power. But the baptist may do it too. It is not as the consequence of their baptism that the former is authorized to beseech his children to love and serve God. By no means. He does so by virtue of the direction of the gospel; “And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.” Here a course of instruction in the knowledge of Jesus Christ, was without doubt enjoined; and Christian parents were to give it, not, because they had submitted their children to a sacramental rite, but just because it was the will of God that in this way their children should be trained up. However careful any man’s examination of the direction to Ephesian parents, or however accurate his comparison of it with all that took place at Ephesus, when Timothy was preaching there, and when Paul baptized, no connexion can he trace between the baptism of children and the education of children, no allusion can he find to a practice of making their instruction in the knowledge of Christ dependent on their baptism into Christ. Our children are to be instructed, but they are so by virtue of a command which comprehends equally both the families I have supposed. As baptists we may vie with those who differ from us, in speaking to our beloved little ones of the glorious gospel of the blessed God. No passage that they employ, but we may employ as well. No appeal do they make, but we may make as well. No promise do they resort to to encourage them in their attempts, that we may not resort to to encourage us in ours. What then, we ask again, the disadvantage under which we labour? Where the mischievous, shocking tendency of the system we have espoused? It excludes no passage of God’s word from the use of the parent. It imposes no restraint upon the inquiry of the child. Contrariwise it encourages the inquirer; it pro-

vides for the instructor ; it calls as loudly and as intelligibly as any other system, upon every parent to train up his child for God.

With regard, therefore, to the parental appliances or means of grace, the pædobaptist possesses no advantage over the baptist. After all that may be said of bringing children into the covenant by baptism, it cannot be said that it is on that account they are to be trained up in the nurture and admonition of the Lord.

Then there are what may be termed pastoral appliances. Are these exclusively possessed by pædobaptists ? In conjunction with their own prayers, the parents in question secure those of a beloved minister on behalf of their child. When professedly presented to God in the administration of water by such a minister, prayer was offered on its behalf. The foundations of his soul were moved with earnestness, as he sought for the benediction and the benefactions of heaven ; and he concluded not his prayer until all were instinctively and devoutly saying, " Surely that is the effectual fervent prayer that availeth much." Often since the baptism of the child that prayer has been renewed, and in the renewal of such fervent supplication, in the systematic remembrance by the minister of the child before God, the parent feels that he has a privilege indeed.

Then there is effort as well as prayer. In public worship the pastor remembers the children. His illustrations, arguments, and appeals are frequently and intentionally adapted to them ; whilst more privately he meets with them, and by familiar, appropriate, and affectionate exposition of the truths of the word of God attempts to promote their everlasting good. All that devout ingenuity can suggest does he resort to,—travailing in birth for them until Christ be formed in their heart. Happy the family thus provided with ministerial care !

But is prayer such as I have described peculiar to pastors of one denomination ? Is instruction such as I have described conveyed exclusively to children who have been baptized ?

Let this question be fairly answered, and it will be said that the children of our families are not neglected by their ministers, because they are baptist ministers. They are prayed for, they are attended to, they are addressed, they are besought in Christ's stead to be reconciled to God.

Addressing the child of a member of his church, a minister once wrote, " I hope, dear child, you are not omitting the first of all concerns,—the dedication of your heart to God. This, and nothing short of this, is true religion. You have often heard, you have often written on religion. It is time you should feel it now. Methinks you are feeling it, and as you do so there is joy in heaven and there is joy on earth. But oh, should I be mistaken ! Alas ! I cannot bear the thought. O thou Saviour of sinners and God of love ! take captive the heart of my dear young friend, and make her willing to be wholly thine. If you can find freedom, do oblige me with a letter on the state of religion in your own soul ; and be assured of every sympathy or advice that I am capable of feeling or giving." Now can any thing surpass this in kindness, faithfulness, or love ? Could any pastor have been more like a pastor ? Could the child of any parents have been more highly blessed ? All parties would instantly reply, No. Well, this child had never been baptized, and the parents were baptist parents, and their faithfully affectionate minister was a baptist minister. The minister was Samuel Pearce.

Let it not be said any more, then, that our system entails injury on our children. Whatever means the pædobaptist may employ, whether parental or pastoral, whether instructory or intercessory, we may, and, thank God, we do, employ the

very same. Ours is the direction, ours the encouragement, and ours, we trust, is the practice, equally with all other Christians, to suffer our children to come unto Christ, and to forbid them not; believing that of such is the kingdom of heaven.

Let us examine, IN THE SECOND PLACE, WHETHER PÆDOBAPTIST PARENTS HAVE ANY ESPECIAL ENCOURAGEMENT RELATING TO THE SUCCESS OF MEANS IN THEMSELVES COMMON TO US ALL.

It is well known that where just the same instrumentality has been employed very different results have ensued. One man has been converted whilst another has been unmoved. One has been taken, another has been left. Are persons unmoved because they have not been baptized? is now the question. Are they left to the darkness of nature on that account? Certainly not. Sprinkled or not sprinkled, immersed or not immersed, so far as the matter is revealed to us, their spiritual character is just the same. In praying for, or in appealing to, one who was never carried to the font, I have as much reason for hoping that I shall succeed as my pædobaptist brother has in praying for or in appealing to one who has. Now, if it be really so, the advantage which he claims over me is nothing worth. Let us see. What saith the word of God in reference to conversion? Having addressed men as sinners, the scriptures universally testify that if they be saved, it is "not by might, nor by power, but by the Spirit of the Lord." "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." The sentiment of these passages appears to be, that whatever the circumstances of men previous to their conversion, Christianity regarded them all as alike sinners, and God saved them all alike,

not because of the performance of a religious rite, but because of his sovereign love; as it is written again, "He hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Are we not, then, led away from every thing that has been done by man, or for man through others, and fixed at once and exclusively upon the purpose and the grace of God? No distinctions are to be regarded. No ceremony is to be relied upon; for if any man is saved, it is, without controversy, through the grace of God in Christ. "He is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Hence we deal with men, and with children also, as sinners, hoping, as we do so, for the exertion of the power that belongeth unto God.

Where, then, the disadvantage of which men speak? What loss do we or our children sustain? We have the same instrumentality as the pædobaptists, and they, equally with ourselves, are shut up to the sovereignty of the grace of God.

Besides, how do the pædobaptist ministers deal with those who have been baptized? Do they say that by the sacramental rite the deceitfulness of their hearts has been modified? Do they tell them that, in consequence of their baptism, less of divine energy will be sufficient,—less of almighty power to bring them back to God? Do they proclaim one method of salvation for him whom they pronounce baptized, and another method for him who is not? Not they. Quite as earnestly and as devoutly as ourselves, do they maintain the depravity of every heart, and the necessity, in every case, of the interposition of the grace of God. Who that has read the arguments and the appeals of Edwards and Howe, of Baxter and

Doddridge, of Whitfield and Rowland Hill, does not remember how utterly they lost sight of every thing in man but his sinfulness ; how, whether baptized or unbaptized, they urged him to seek the same Saviour, and to seek him in the same way? And who that has heard the pædobaptist preachers of the present day, does not remember how to their congregations indiscriminately they address the word of life, and then how indiscriminately they invoke the blessing of the Holy Ghost! Now, when they have done so, what has been their ground of hope that they shall succeed? Not the rite which was performed upon the people in their infancy, but the promise of God, "My word shall not return unto me void." But this promise is ours as well as theirs ; and thus we have met again, occupying common ground, and depending upon common influence ; our system depriving us of no advantage, their preaching being proof. "It becomes those of us," said Dr. Leifchild, in a sermon for the baptist jubilee, "who practise infant baptism, to guard our hearers most jealously against making their baptism their ground of hope before God."

Moreover, when the pædobaptist pastor welcomes the returning sinner to the bosom of the church of Christ, he does so expressly on account of his conversion to God. He is not introduced to the fellowship of the saints because when an infant he was baptized, but because he has given evidence of having passed from death unto life. Hence a statement to this effect is given orally or by letter, publicly or to the minister or deputation from the church, upon which, and not upon any thing that was done for him in infancy, he is admitted to the table of the Lord.

Thus, neither in the means of grace, nor in the influence which they may scripturally be expected to exert, does

the pædobaptist enjoy any superiority—any privilege exclusively his own. After all which is said about the loss inflicted on our children, there is, our brethren being judges, positively no loss at all. We believe nothing, we practise nothing, we literally know nothing, which prevents us from vying with the pædobaptist, either in suffering little children to come unto Christ, or in feeling that of such is the kingdom of heaven.

To those who differ from us it may be said: "Think seriously on what has been advanced, in order to treat our peculiarities fairly. Be sure of this at least, that no parental aspiration would be suppressed, and that no parental hope would be destroyed by your becoming baptists. Of this you may be convinced from the affecting statement of Andrew Fuller, and the tender expostulation of Samuel Pearce. 'Prove all things : hold fast that which good.' "

To those who agree with us it may be said ; "Take especial care of your children's souls. Forbid them not to come to Christ, neither by inconsistent conduct, nor by repulsive look, nor by unkind remark when they may seem inclined to come. 'Forbid them!' did I say? Surely you would not forbid them to be instructed, to be sanctified, to be saved. You would not that they should grow up a disgrace to themselves, a torment to you, an annoyance to all besides ; the victims of ungodliness now, the children of wrath evermore! No! it is unnatural and it is unchristian. Be it yours then to encourage them to come to Christ, to help them to come, yea, to come along with them, that as it is with thousands in our denomination already, so it may be with you and yours,—whole households being connected by a credible profession with all the activities and privileges of the church of Christ.

ON THE ARGUMENT THAT IS FOUNDED ON THE CONCESSIONS AND DISAGREEMENTS OF OPPONENTS.

BY THE REV. H. TREND.

WITHIN a few miles of the residence of the writer, a controversy has recently sprung up between the incumbent of the parish and the unitarian minister of the place, on the divinity of Jesus Christ. The latter, in his defence against the attack of the vicar, has delivered and published a lecture, which he entitles "Trinitarian Concessions," in which he examines the different passages, adduced by his antagonist, and shows that, in the esteem of some one or more in the ranks of the orthodox, those passages are not necessarily favourable to trinitarian opinions, and are even susceptible of a construction and interpretation similar to that for which unitarians contend. This mode of theological warfare is not a novelty. Persons of very different sentiments from those of the gentleman to whom reference has been made, have adopted it, in ancient and in modern times. It appears that HERMIAS, a contemporary of Tertullian, about A. D. 200, published a book in which he endeavoured to array the heathen philosophers against each other, by quoting their opposite opinions, and from their diversity inferring their ignorance and error, and by consequence the probable, if not certain, truth of Christianity. "Parmenides," he observes, "opposes Anaxagoras and Anaximenes. He who follows Empedocles is drawn away by Protagoras, and from Protagoras by Thales, and from Thales by Anaximander. The fame of Archilaus is great, but Plato dissents from him, and Aristotle from Plato. Leucippus ridicules the doctrine of Pherecydes. Those who follow the laughing Democritus are called aside to a different system by the wailing Heraclitus. Epicurus builds a world out of atoms, and

Cleanthes ridicules him for it. Cerneades and Clytomachus spurn preceding systems, and asserts that the universe is incomprehensible. Pythagoras appears with his gloomy and taciturn disciples, and proposes a variety of mysteries, composes all the elements out of numbers, and says unity or monas is the basis of all things." And before his time TATIAN had written in the same strain, though not so elaborately or to the same extent. The following sentence occurs in his writings. "Do Plato's opinions weigh with you? those of Epicurus are the reverse! Do you wish to follow Aristotle? Democritus laughs you to scorn."*

In more modern times, the celebrated BOSSUET attempted a defence and vindication of the papacy, by an imposing exhibition of the variations of protestantism. And a generation has scarcely passed away since the venerable ABRAHAM BOOTH compiled a work in reference to baptism, in which he endeavoured to show that, not only in their expositions of disputed texts bearing on baptism, but also in their general principles and modes of reasoning in other matters, pædobaptists made, in effect, the most important concessions. Admitting the correctness of their principles and the legitimacy of their argumentation, it was easy, in Mr. Booth's esteem, to apply the one and adopt the other, for the purpose of "judging them out of their own mouths," and proving that they were practically wrong, in sprinkling unconscious babes instead of immersing intelligent and professed believers. Illustrations of his mode of conducting the

* Jones's Ecclesiastical History, Lect. XII., p. 260.

argument thus epitomized, it would be superfluous to adduce. His volumes being so well known and so widely circulated, a reference to them can easily be made.

A service somewhat similar has been rendered to unitarianism by Mr. WILSON, in his "Concessions of Trinitarians;" a work, it is affirmed, "of research and merit." It is from this work, as from a rich mine, that the unitarian minister already referred to, has confessedly taken the substance of his lecture on "Trinitarian Concessions," which has just issued from the press.

Now it will not be deemed useless or unimportant, to ascertain, if possible, the precise value of the argument, which, it is supposed, this course of proceeding furnishes in support of any litigated point. Is it a mere *argumentum ad verecundiam*,—an appeal to authority, from which those who are pressed with it are ashamed or loath to dissent? Let us look at it a little. It seems obvious, then, that the presumption in favour of Christianity, drawn from the diversity prevalent amongst philosophers, to which Hermias refers, is very slight. No judicious or reflecting advocate would bring it prominently forward. Any one of the various philosophic sects, by isolating itself, might have put itself into a position to speak magniloquently of the diversity of other sects, including Christianity; and thence, with equal justice, it might have inferred their falsehood, and its own accordance with immutable and eternal truth. The same axiomatic phraseology might have been used in its support,—“Truth is one: error is multiform.” The fallacy which led Hermias astray lurked in his grouping together of the different sects of the philosophers into one whole, and then contrasting this motley group, having no other unity than that which *the name* of philosophy supplied, with the simple oneness of the Christian faith. But the philosophers

were *not* one, as the Christians were presumed to be. They were many and distinct. And the attempt to prove them all wrong by adducing their acknowledged and necessary diversity, as distinct and different sects, was puerile in the extreme.

There is the same fallacy in the argumentation of Roman catholics, as illustrated in the celebrated bishop of Meaux's "History of the Variations," to prove the falsehood of protestantism and the consequent truth of popery. And yet, not a few unreflecting advocates of our national episcopacy have employed the same flimsy sophism, for the purpose of demonstrating the error and criminality of dissent; and, by consequence, the divine truthfulness and universal obligation of the doctrine, discipline, and worship of the established church. "Truth is one: error is multiform." The church is uniform,—that is, in its *external* aspect; for there is a studied concealment of the diversity, rivaling the confusion of Babel, that prevails *within* its consecrated pale; whilst dissent is of Protean form and of chameleon hue. Who can question the truth of the inevitable inference? Let it be admitted, however, and the Puseyites are certainly right in their sentiments and conduct. This mode of reasoning sufficiently justifies them in travelling back towards Rome, and their consistency will be complete when they shall have sung their recantation of all the heresies of the reformers, and shall have humbly placed themselves at the feet of his holiness the pope!

With regard to one part of Mr. Booth's plan, in which it resembles the proceedings of the catholic and episcopalian advocates, the result appears to be equally unsatisfactory and inconclusive. This result is not essentially altered by the fact that the pædobaptists, as far as the argument is applied to them, are really and positively *one*. They all believe in

the divine authority of infant sprinkling; and they all practise the rite, with only some trifling circumstantial variety. Their diversity is found in the different grounds on which they rest in defence of their common practice. One rests on tradition: another appeals to scripture. This champion hurls at his adversary the pointless weapons of Christ's blessing little children, and commanding his apostles to baptize all nations: that combatant, the genuine *Reliarius* of the baptismal arena, strives to involve his foe in the meshes of the net of the Abrahamic covenant: and another, diverse from the rest, pushes hard at his adversary with the "little horn" of the baptized households, which he proudly erects as the symbol and instrument of his power, though it appears in the contest to be rotten at the roots. And again, as to the mode of the ordinance; whilst all practise sprinkling, believing it to be right, one finds its prototype in the spray which, without any authority from the narrative, he supposes fell on the Israelites as they journeyed through the Arabian Gulf: another discerns it in the figurative prediction, "I will sprinkle clean water upon you," though that prediction obviously refers to regeneration, and not to baptism; which must be admitted, if we would not divest it of all its spirituality and energy, and make it miserably cold and literal. This advocate, in defiance of all evidence supplied by sacred and profane literature, affirms that the radical meaning of the word βαπτίζω is not modal, and that therefore it may mean any mode. Another contends that purification is intended, without reference to any particular act. And a third, dissatisfied with all that others have alleged, runs boldly off from the stage of scripture, and shelters himself under the protection of the power which he claims for the church, to "decree," and, therefore, *a fortiore*, to ALTER, in times and under skies different from

those in and under which the primitive disciples lived, the rites and ceremonies of religious worship. It must be observed, also, that the interpretations which they give of certain passages of scripture, adduced in the controversy, not only vary, but are sometimes perfectly contradictory. One will see evidence in favour of infant sprinkling, where another will candidly detect an intimation of what the baptist deems to have been the primitive practice. In fact, there is not a passage to which reference is made in the baptismal controversy, which cannot be shown to favour the adult immersionist by the unequivocal concession of some one or more amongst the pædobaptists.

Now the inquiry is important, How can a baptist make use of these discrepancies and concessions? Is he at liberty to apply the maxim already mentioned, and infer that the pædobaptists are wrong, and that he and his brethren are consequently right, because "error is multiform, but truth is one?" It must be confessed that the way from the above premises to this conclusion is far from being gilded with a sunbeam. The stubborn fact, like an impenetrable cloud between them, still exists, and must be known, that, differing as they do in the reasons which they allege for their practice, and numerous as are the concessions which, in their aggregate capacity, they are found to have made, they still agree in believing, with a faith that influences their universal practice, that infant sprinkling is an ordinance of heaven! Here their individual and united testimony is one, and perfectly unvaried. To this conclusion they all arrive. In this point they all converge and concentrate. The man, therefore, who is influenced by authority, will certainly be biassed by their authority in favour of the rite which they unanimously believe and practise. There is another fact, equally stubborn, that

baptists themselves are not without their variations and concessions, which a clever pædobaptist might set in battle-array against them. Truth, therefore, as well as error, when thus prismatically viewed, shines not with light of uniform glory and whiteness, but with every variety of coloured rays. Nor ought a third fact, already adverted to, to be forgotten. The truth of unitarianism is sought to be upheld in the same way. There is evidently a fallacy in the argument: and it consists in confounding truth, which is one, with the modes of defending it, which are many; and error, which is multiform, with one uniform mode of engaging in its defence. It does not follow that truth must always be sustained in one way; or that error, in its various forms, must necessarily have a diversified support.

The only safe and legitimate use that can be made of the concessions of our opponents, is to strengthen our distrust of all authority in the matter; and to deepen our conviction of the importance and duty of personal investigation, and of forming individual judgments in reference to the subject in question, and also with regard to the passages of scripture that bear upon the controversy, that our "faith may stand, not in the wisdom of men, but in the power of God."

The other part of Mr. Booth's plan, however, which has to do with the general principles and modes of reasoning adopted by pædobaptists in other matters, is of much greater importance. This mode of proceeding, when properly managed, has all the force of an *argumentum ad hominem*, and is irresistible, unless evaded by gross shuffling and tergiversation. It is in this that the chief value of Mr. Booth's volumes consists. They remind pædobaptists of their own freely admitted and fondly cherished principles, and from these principles, in a way which they themselves adopt when arguing on other

themes, draw the clearest and strongest inferences against pædobaptism, and in favour of the exclusive immersion of believers. We are thus enabled, not merely to sharpen our weapons on their stones, but even to wrest from them their own, and employ them effectively in their own overthrow.

We are now prepared to estimate the force of the argument founded on "trinitarian concessions," adduced by the abettors of unitarianism. Now it does not appear that they make any reference to the principles which trinitarians avow or to the mode of reasoning, which they adopt, on ordinary subjects. They do not, therefore, stand on the vantage ground which the baptist occupies in relation to his pædobaptist opponents. Their sole object is to show that trinitarians differ,—not, be it remembered, in reference to *the supreme Godhead of the Son*, and other points of doctrine involved in trinitarianism; for in these things it seems to be freely admitted that they are all agreed,—but in *their views of certain passages of scripture which bear upon the controversy*. They all, with one heart and one voice, exalt Jesus Christ as "equal with God," and worthy of the supreme veneration, as well as love, of men who are to "honour the Son, even as they honour the Father;" and they all, with like penitence, humility, and faith, rely upon his death, as the sole and all-sufficient "propitiation for their sins." In *this alone* they differ—one fails to see the evidence for the canonical authority of one passage; another deems one various reading better than another; this man puts a different construction on one passage; that man thinks another is susceptible of a different sense. Thus, it may be, they withdraw, only however so far as their individual authority is concerned, certain passages from the controversy, as incompetent witnesses from the court. But what of this?

Are we to have our faith in trinitarianism shaken? Are we to look with greater favour on the cold and negative system that seeks to supplant it? By no means. This array of "Trinitarian Concessions," is more imposing and formidable in appearance than in reality. Let us think a little. If we trust to authority, we have that authority still, as firm and unbroken to rest upon, as before this unitarian attack; for, as already stated, the "trinitarians," whose "concessions" have been impressed into the enemies' service, are *all unanimous in their belief of orthodox opinions*. If we do not trust to authority, as we ought not, and shall not if we are reasonable men and aware of our individual responsibility, let us not foolishly wait, as unitarians would fain persuade us is our duty, till all these little differences are composed, and all trinitarians think and speak alike on every passage and every point in controversy, before we make up our minds. No; a more manly and rational course must be adopted. We must "search the scriptures" for ourselves. We must suffer no witness to be brow-beaten or discredited by either friend or foe, before we have cross-examined him ourselves. In other words, the disputed texts must not be discarded because there are some, even of our friends, who deem them spurious; nor must it be imagined that, because various interpretations have been given of other texts, therefore no satisfaction or certainty as to the mind of the Spirit is to be attained. Honest investigation and devout reliance on the "Father of lights," will enable us to "know the truth," which shall "make us free," and qualify us for fuller and more beatific disclosures of the mysteries of redeeming love in heaven.

THE RETURNING VESSEL.

A SONNET.

Borne on the mighty billows of the tide,
 From distant lands the sons of ocean come;
 Spreading their amplest sails, they quickly glide
 Over the deep; impatient for their home.
 See, on the pier, a mother takes her stand;
 With varied countenance of fear and joy,
 She in her arms exulting clasps her boy,
 Long ere he springs on his dear native land.
 The wife, the tender partner of her care
 Expects,—and eager eyes th' approaching sail;
 The prattlers point and say,—“My father's there!”
 And all the infant group his coming hail.
 Dear is the hope, that on a fairer shore
 I soon shall meet my friends, and part no more!

Southampton.

B. H. D.

REVIEWS.

Memoirs of the Life of the Rev. John Williams, Missionary to Polynesia. By EBENEZER PROUT of Halstead. London: 8vo. pp. 618. Price 12s.

WHILE many signs of the times are of an afflictive character, the deep and ever deepening interest taken in missionary proceedings is encouraging. This is manifest in a variety of ways; as, in the undiminished attendance observable at the monthly missionary services of a devotional kind, wherever they are conducted,—at the greater occasions of auxiliary meetings, and at the metropolitan anniversaries in aid of missions; in the cheerfulness and extent to which the contributions to the jubilee fund have been given during the past year in our own denomination; in the enlarged operations of different societies, even amidst the great commercial pressure of the country, which has reduced the resources of so many, and depressed their spirits; and, omitting other considerations, we may add finally, in the multiplication of books connected with missionary subjects which have been read with avidity, and we believe we are correct in saying, have sold more extensively than any other species of literature.

The name of Williams is encircled with a halo of glory, and will continue resplendent and attractive through future generations. In reversal of the law of natural vision, we believe it will grow brighter as the distance increases. His usefulness was indeed great during his life; but his example, which has been sealed by his death, and will be perpetuated by his fame, must be incomparably more so; for it will ever shine with the concentrated effulgence of elevated piety and self-consecration, untiring zeal, undaunted courage, determined perseverance, philanthropic purpose, and Christian liberality; and all these emblazoned with the crown of martyrdom. Among his many endowments of mind might be especially noticed a natural sagacity which placed him among the superior order of our race; but still, in the comparison, he was less remarkable for intellectual than

for moral greatness. His grand distinction was the holy energy of a soul devoted, with an absorbing interest, to the noblest object—the salvation of the heathen. He had the warmth without the fever of enthusiasm; the glow without the disease. His ardour was all of the right kind, and devoted to the right object. He began, continued, and ended his whole career in the spirit of self-renunciation. He held his convictions with all the tenacity of principle, without the bigotry of prejudice. His virtues were so sanctified and so elevated by his religion, that his religion and his virtues seemed as one; like the diversified colours of the bow of heaven, that constitute one radiant and encircling arch. It was not, indeed, the course of his life, like Howard, to dive into the recesses of prisons, but—rather to penetrate the depths of heathenism; not so much to stanch the wounds of bleeding humanity,—though these were not forgotten or unaided,—as to save souls from death, and raise humanity to the summit of all possible blessedness. Like every faithful missionary, he opened the prison doors of the captive spirit, and instrumentally set it free by the knowledge and faith of Christ; but unlike *almost* every other, he caused islands to start from the deep at the touch of discovery; languages to form into shape, expression, and idiom, at the bidding of his genius; kings and chiefs to bow before a sceptre, that of truth, more powerful than their own; savage life, sunk in degradation and vice, to be transformed into dignity and purity; and Christianity to spread wide its dominion over the islands of the southern sea. This tribute we willingly pay to one who was an ornament of another denomination, and who is worthy of being ranked with the illustrious few of our own, and with the best amongst “the excellent of the earth.”

The life of Williams affords a new illustration of the ever watchful care of divine Providence over missionary operations. It shows that while places are prepared for men, men are prepared for places; and that God is never at a loss for instruments, when and wherever he

has important work to do. Another fact is also made increasingly manifest—that it is not the noble in station, but the noble in principle, whom the Head of the church employs in subserviency to his own great purposes; that it is not by might or power, but by his own Spirit, that he accomplishes the renovation of the world. Subordinate agents we may more or less admire, while rejoicing in their adaptation and their efforts; but he will not give his glory to another, and we must be careful never to do it.

At first it had occurred to us to furnish our readers with a general outline of the life and actions of the subject of these memoirs, but reflection has convinced us that this would be in a great measure useless and altogether unnecessary, for several reasons. One is, that no sketch could be sufficiently ample, in the limited department of our review, to do any thing like justice to the memory of Mr. Williams. What is chiefly worth recording is, not that he was born at such a time, and lived in such a place, and became connected after his conversion with such a denomination, and was sent forth by such a society into such a sphere of missionary labour; but that his devoted life was conducive to certain important results, which grew out of the gradual efforts of his sagacious and pious mind. To trace these is indeed a matter of great interest; but in an extremely abridged form they must fail of producing any considerable effect, while their just expansion into a volume has been the work of the biographer. Besides, the public have already extensively read his *Missionary Enterprises*, and will read the narrative of his life in its more enlarged form. Ample materials appear to have been furnished to give a marked distinction to these different works, and they have accordingly a separate character and object.

Of this volume we may say in general that it is a very respectable production. It has indeed faults of composition which bespeak a juvenile and unpractised writer. But we are not anxious to dilate upon these; rather to recommend the book as containing interesting details of that valued life which was devoted to the last to Christ and his cause, till the period of its awful yet glorious termination by savage hands, in a distant island of the ocean.

One remark we would subjoin, arising out of the existing state of religious

controversy, particularly in relation to missions. How much better would it be for men professedly devoted to this cause, to pursue with hallowed zeal and enterprise their avowed object, than to stop and turn aside from their proper work to search for the faults of others, and proclaim their imagined discoveries to the world in terms of virulent asperity. It is as if a man were sent to cultivate a field, and began by objecting to the tillage of his neighbour and pulling down his fences. Let every missionary keep to his proper work, and every society too; which is—not to spend time in depreciating the efforts or appealing against the measures of others who are as conscientious in their proceedings as they have been preeminent in their success—but to consecrate their own best energies to the illumination of the ignorant, the elevation of the depressed, and the salvation of the lost. Let them work when they will and where they will, we care not so that they *will* work, and work in harmony with the principles of the everlasting gospel, and in cooperation, and not obstruction, of the holy aims of their missionary brethren. Let neither societies nor individuals forget that “the field is the world,” and that it is large enough to admit of distinct Christian efforts, with desirable intervals. Our notion is that it is well for the different bodies and missionaries in connexion with them, to kindle separate fires upon distant hills, that may serve to guide the wandering nations to God; but if any think they can do better to throw on more fuel and enlarge the blaze on one spot, rather than seek another hill-top, be it so; with only this proviso, that while they profess to aid they do not, by casting in dirt and rubbish, hazard the extinction or diminish the light of an already glorious flame. Oh for the ardent zeal and the lovely spirit of a martyred Williams!

Apostolic Christianity; or, the People's Antidote against Romanism and Puseyism.
By the Rev. JAMES GODKIN, Author of “*A Guide from the Church of Rome to the Church of Christ.*” London: 8vo. pp. 399.
Price 6s.

MR. GODKIN'S name is already familiar to the Christian public. His excellent little work, “*A Guide from the Church*

of Rome to the Church of Christ," could not fail to produce a highly favourable impression, both with regard to his talents and his piety. It is admirably adapted to assist the inquiries of thoughtful persons, and preserve the young from the wiles of popery.

The publication now before us is much more elaborate. It is designed, as the title states, to furnish an "antidote against Romanism and Puseyism." Mr. Godkin informs us that many persons had expressed "a wish to see a work on Romanism and Puseyism, at once comprehensive and brief,—solid in argument, and lively in style,—mild and conciliating in its tone, yet firm and decided in its defence of principle; freed from the dryness, harshness, and bitterness of polemics; clothing the skeleton form of argument with benevolent feeling; giving to it a high moral tone as well as a graceful bearing; and animating the whole with the breath of evangelical life. In the brief intervals of an arduous mission he has laboured to accomplish this object; with what success must be left to the judgment of the public."—*Preface, p. v.*

We have great pleasure in assuring our readers that the worthy author has fully succeeded in producing such a work as was desired. It is at once powerful in reasoning, vigorous in style, and eminently Christian in its spirit. An extensive circulation of the volume will materially serve the interests of pure Christianity.

There are many striking passages which we would willingly transfer to our pages, did our limits permit. The following are fair specimens.

INVALIDITY OF EPISCOPAL ORDINATION.

"Let the reader who is not afraid to THINK, and who bows to the authority of the Bible, seriously reflect on the following questions:—

"According to the New Testament, and the practice of the primitive church, was the FREE CHOICE OF THE LAITY essential to ordination? Does not the testimony of that antiquity, so idolized now-a-days, prove that it *was*? If so, then are the ordinations of parochial clergy, or bishops, (I exclude evangelists and missionaries) SCRIPTURAL and REGULAR? How far do the subsequent, though unavoidable, consent and acquiescence of the congregations, constitute a *virtual call*? Supposing the answers to these questions to be the most charitable, yet what a poor shelter for the hierarchies of modern times! Are not all *patrons* appointing ministers contrary

to the will of the people, and forcing them on the flock of Christ, (and whoever offends *them*, offends *him*; and here, if any where, we may say, '*vox populi, vox Dei*,') are not all such *patrons*, in the spiritual, and the worst, and most sacrilegious sense, really '*robbers of churches*?' What, then, becomes of the so much vaunted succession? Is there a minister in any church in Europe, who claims to have received the Holy Ghost through a *line of bishops* (or prelates, *rulers of pastors*, an office utterly unknown to the New Testament, to apostles, or apostolic fathers), irrespective of the people's choice,—the suffrages of the faithful,—is there one such man *regularly ordained* as a minister of Jesus Christ, according to *scripture and primitive antiquity*? Validity, it is true, depends on the Head of the church alone; but order depends on the church. It is thus that the appeal to antiquity can be turned, with tremendous effect, against the high church divines. Give the people a true history of Christianity for the first three centuries, and you overturn the whole fabric of church power."—*Page 102.*

ANTICHRIST.

"I do not look for a *personal* reign of CHRIST, neither do I expect a personal ANTICHRIST. I believe that antichrist has been reigning for more than sixteen hundred years. One of his most successful devices, I think, has been to fix the minds of men on some terrific personage of that name, to appear at some future time. The wolf was in the fold, clothed as a sheep, and he persuaded the shepherds that the enemy was coming at a distance, while he drank the blood of the flock without interruption. Our scholastic imaginations have invested the word '*antichrist*' with a mystery that has done much to aid his delusions. This formidable power is among us, just as Satan is, not clothed in visible terrors, as the vulgar paint him, but robed in light, and bearing a sacred name,—his name is CHURCH."—*Page 170.*

TRANSUBSTANTIATION.

"There is a strange confusion of ideas among Roman Catholic divines on this subject. Sometimes the transformation is the work of God; sometimes it is the work of the priest, personating Christ, clothed in his seamless garment, and offering himself up to the Father; so that we have Christ in the person of the priest, in the hand of the priest, in the stomach of the priest! Christ whole and entire on the tongue of every communicant; Christ multiplied into myriads throughout the world; and yet there is but one Christ! I have seen one priest comparing his presence in the eucharist to the animalcule that floats invisible in a drop of water,

though a perfectly organized living being; as if a MAN were an *animalcule*, and could not be detected without a microscope. I have never learned, however, that any thing like man has been discovered in the Host. I have heard another celebrated controversialist declare from the pulpit, that 'five hundred thousand millions of Christs could stand on the point of a cambric needle!' Well might the fathers of Trent say, 'It mocks the powers of conception; nor can we find any example of it in natural transmutations, nor even in the wide range of creation.'

"This dogma, then, as well as consubstantiation, denies 'the truth of our Lord's body,' as the church of England expresses it. The *man* Christ Jesus could not be present without being seen and felt, unless some miraculous power were put forth to deprive the spectators of their senses.

"There never was a *sane* person to whom it [the host] seemed any thing but simple bread,—to eye, palate, or hand. If we cannot believe these, neither can we believe our ears; so that we can have no possible means of knowing whether the church teaches the doctrine, or whether there be a church at all! And even if we could depend on our hearing, why should we receive the evidence of this solitary sense, against the unanimous testimony of its four fellows,—questioned too, about subjects which they are competent to examine; while the ear knows no more about them than the tongue does about music?

"In fact, if we believe transubstantiation, we can believe *nothing else*. To build it, we must break up the foundation of all faith, and pull down the pillars of all truth. It must rest on the ruins of religion, natural and revealed; and stand alone in the universe of space, surrounded by the dark void of atheism! The basis of all religion,—the being of a God,—is demonstrated from the works of creation; revealing, as they do, the power, wisdom, goodness, and self-existence of the eternal Creator. But we can learn nothing of these except through the senses, which are the inlets of our knowledge. A soul in a senseless body is shut up in a dungeon, whose gloom must last till it is thrown open by death. Reason has no materials for reflection, till it is furnished by her handmaids, the senses. The dogma of transubstantiation, therefore, leads by a *single step* to the pyrrhonism of Hume, and would precipitate the church into the abyss of atheism!"—*Pp.* 276—278.

Writing on baptism, Mr. Godkin remarks:—

"When we inquire who were entitled to baptism, the answer is, those who repented; who

'gladly received the word;' who 'believed;' who had 'received the Holy Ghost;' 'whose heart the Lord opened;' persons, in fact, who believed the Gospel, and were, by their faith, introduced *already* into the kingdom of Christ. The entrance to that kingdom is called emphatically, 'THE DOOR OF FAITH.'"—*Page* 266.

To this we heartily subscribe. It is perfectly in accordance with New Testament representations of the spiritual nature of the Redeemer's kingdom. But it is not in harmony with the hypothesis of the right of infants to baptism. On what, then, is that right founded? Romanists and Puseyites say, on tradition; contending, and, as we think, successfully, that "we have only *church* authority for baptizing infants." In combating this argument, Mr. Godkin observes:—

"Protestants baptize infants because they believe that baptism takes the place of circumcision, as a symbolical and initiatory rite, representing the needful purification of the soul. As the Jewish rite belonged to infants, so, we think, does the Christian. For no intimation whatever of the withdrawal of the privilege from children was given either by Christ or his apostles. Had children been excluded from this outward sign of covenanted blessings, it would undoubtedly have given a shock to the feelings and religious sympathies of parents; would have excited objections, discussions, and observations, disparaging to Christianity, which the apostles would have met and answered in their discourses and letters; but there is not the least hint to that effect in the whole New Testament."—*Page* 373.

Mr. Godkin was unquestionably desirous to do his best in this matter; for the objection urged by the papists and their new allies must be allowed to be a formidable one. We beg leave, with all respect, to submit to him the following questions:—

1. The circumcised child was by birth a member of the Jewish community, and was declared to be such by his circumcision. Is the child of Christian parents a member of the Christian church by birth? And will Mr. Godkin admit that child, on the ground of baptism, to church privileges?

2. The circumcised child was actually entitled to the blessings of the Mosaic covenant, and enjoyed them, by virtue of his circumcision. Will Mr. Godkin maintain that the baptized child partakes of

the blessings of the new covenant, by virtue of his baptism? Those blessings are spiritual: is the baptized child, *as such*, regenerated, sanctified, and saved?

3. The dispensation of the law was carnal; it was "the shadow of good things to come." The dispensation of the gospel is spiritual. Israel after the flesh typified Israel after the spirit; the laws of Moses related to the Jews, the laws of Christ to Christians; and Mr. Godkin will admit, we doubt not, that none are Christians but those who are "born again." Granting, therefore, for the sake of argument, that baptism "takes the place of circumcision," will it not follow, that as the latter belonged to the natural offspring of Abraham, the former is binding on his spiritual seed, and those only,—those "that be of faith?" And if so, no express act of exclusion is required. The new state of things would take effect naturally, as a matter of course. The Mosaic institute

was not repealed by statute. Its abrogation was the necessary result of the establishment of the Christian church. "The priesthood being changed, there was of necessity a change also of the law."

The esteemed author of "Apostolic Christianity" assures us that he has "no love for this peculiar controversy." In fact, he "never meddles with it;" and he says, very honestly, that he "would renounce the practice [of infant baptism] without the least hesitation, if it were not, in his deliberate judgment, fairly deduced from the express words or obvious principles of the New Testament, as illustrated by the practice of its inspired authors." *Page 377.* This is as it should be. Let him pursue his inquiries in the same independent and impartial spirit for which he is already distinguished, and he will come to the conclusion that "apostolic Christianity" has as little connexion with infant baptism as with Romanism or Puseyism.

BRIEF NOTICES.

A Course of Lectures to Young Men: on Science, Literature, and Religion: delivered in Glasgow, by Ministers of Various Denominations. Second Series. Glasgow: 12mo. pp. 356. Price 3s.

It is not fit that young men should have a monopoly of these interesting and instructive pages. Young women of inquiring and intelligent habits will read them with great delight; and many men who have ceased to be young will find themselves amply repaid for the purchase money by their perusal. To young men, however, they are specially adapted. The subjects are, the importance of the season of youth in the formation of character—Religion the noblest object of study—Self-education—the paramount influence of Character on the happiness of individuals and the destinies of society—Geology—the peculiar dangers to which young men are exposed—the importance of Knowledge when made subservient to man's highest interests—Responsibility of young men of the present age—the moral influence of modern Prose literature—and the moral influence of modern Poetic literature. In the list of lecturers are some very eminent names.

A Plea for Liberty of Conscience. A Letter to the Right Honourable Sir James Graham, Bart., one of Her Majesty's Principal Secretaries of State, on the Educational Clauses of

the Factories' Bill. By JOHN HOWARD HINTON, M.A., one of the Secretaries of the Baptist Union of Great Britain and Ireland. London: 8vo. pp. 16. Price 6d.

The injustice of the requirement that the reception of a religious education shall be a condition of employment in factories is clearly pointed out in these sixteen pages. The author maintains, and in our opinion proves, that the progress of the system upon which the educational clauses of the Factories' Bill are founded "may involve a repetition of the fines and imprisonments, the banishments and tortures, of which our forefathers were so extensively the victims." Alas, that men should not understand the religion of Jesus Christ better than to employ compulsion in his service! Alas, that they should not understand human nature better than to suppose that this can be done without exasperating the infidelity of men who are prejudiced against Christianity, and inclining their children to regard with hostility and distrust the instructions which are thus forced upon their reluctant faculties, against their parents' wishes!

Why not? or, Seven Objections to the Educational Clauses of the Factories' Regulation Bill. London: pp. 8. Price 3s. 6d. per hundred.

We are glad to see "Fifteenth Thousand"

on our copy of this tract, which proceeds from the same pen as the "Plea for Liberty of Conscience," and is well adapted for general circulation.

The Rights of Conscience. An Argument occasioned by the Educational Clauses of the Factories' Bill. By EDWARD STEANE, D.D. London: 16mo. pp. 16. Price 1d.

The parliamentary friends of dissenters have never done half so much for them as their parliamentary foes. Sir James Graham has, unintentionally, caused more to be spoken and written in favour of religious liberty during the last six weeks, than any other man during the last six years. He has also provided hearers and readers, by thousands and ten of thousands; and fixed public attention upon principles which will flourish when he and his invidious bill are both forgotten. This tract will be read and valued, we doubt not, long after the occasion which called for it has passed away. It is a judicious and effective vindication of the religious liberty of all men, conducted on principles of universal application, and in a manner adapted to bring home conviction to every reasonable mind.

William Tyndale, the venerable Translator of the Bible into English, who was burned at Vilvoord in the year 1536 for dissenting from religion as by law established. Engraved by WILLIAM DENNIS, Jun., from a very old Painting in the possession of George Offor, Esq., Grove Street, Hackney. London: Tilt and Bogue.

A plea for liberty of conscience in another form! The benign and majestic countenance of the man to whom Britain is indebted for the first printed English Testament—one of the best translations of the New Testament that was ever printed, to say the least of its merits—this venerable countenance is in itself an argument against those principles which first banished Tyndale from his native shores, and then, pursuing him in exile, caused him to be strangled and burned. Emblematical devices, representing the efforts of the enemies of truth to extinguish the light which the martyr spent his life in diffusing, accompany the portrait.

The Anglican Bishopric of Jerusalem: a respectful Letter to Mons. WILLIAM HOWLEY, styled, The Most Reverend Lord Archbishop of Canterbury, Primate and Metropolitan of all England: from a French Protestant Pastor. Translated by JOHN MIDDLETON HARE, Author of "The Life and Labours of Dr. Adam Clarke." London: 8vo. pp. 44. Price 1s. 6d.

It is not very likely, we fear, that "Mons. William Howley" will either invite his foreign friend to continue the correspondence, or bestow any substantial token of his gratitude on the translator. It is to the public alone that the former can look for sympathy and the latter for a recompense. The letter has received its English dress, "in the sanguine hope that representations which, if made by a British dissenter, would be but little heeded, might perad-

venture excite attention coming from a foreign protestant." It is exceedingly well adapted to open the eyes of a churchman to the unscriptural character of the system to which he adheres; and any of our readers who may purchase copies will be able undoubtedly to think of acquaintance to whom they can advantageously give or lend them.

M'Naughten. A Letter to the Lord Chancellor upon Insanity, by J. Q. RUMBALL, Esq., M.R.C.S., L.A.C., &c., &c. Second Edition. London: 8vo. pp. 35.

The author having had either personal or medical charge of the insane more than thirty years, is entitled to be heard on the subject he discusses with respectful attention, and, though it is by a different path we have arrived at it, we are quite satisfied that the position he has taken is the right one. "Alter the law, my lord; let not Heaven be longer defied, or earth outraged by the death struggle even of an assassin; but substitute imprisonment, with or without solitary confinement, and then will juries not hesitate to convict, nor judges to sentence, because the punishment can be nicely adjusted to the amount of criminality involved. But the punishment of death, though lawful, cannot be equitable; if politically expedient, it is unchristian; it cannot reform, it is unable to prevent; it leaves no room for repentance, and inflicts a definite punishment for an indefinite offence."

No Modifications: a Letter addressed to the Right Honourable Lord John Russell, respecting Resolutions presented by him to the House of Commons on the Subject of Education, occasioned by the proposed Bill of Sir James Graham. By the Rev. F. A. COX, D.D., LL.D. London: pp. 12. Price 2d.

An Analytical Digest of the Education Clauses of the Factories' Bill now before Parliament, with Observations and Objections: to which are added, Practical Suggestions to the Opponents of the Bill. London: pp. 43. Price 1s.

These pamphlets having come into our hands too late to be even perused before this sheet goes to press, and not admitting of postponement, we trust our readers will deem it a sufficient recommendation that Dr. Cox has written one of them and eulogized the other. We perceive he speaks of "the admirable Analytical Digest."

RECENT PUBLICATIONS

Approved.

The Holy Bible, containing the Old and New Testaments, translated out of the Original Tongues: and with the former Translations diligently compared and revised, by his Majesty's Special Command. Appointed to be read in Churches. Accompanied throughout with a brief Hermeneutical and Exegetical Commentary and Revised Version. By the Rev. T. J. HUSSEY, Rector of Heyes, Kent. Part II. London: Price 2s. 6d.

The Eclectic Review. April, 1843. London: Ward & Co.

INTELLIGENCE.

NEW BRUNSWICK.

A letter from Mr. J. T. Smith, secretary of the New Brunswick Baptist Educational Institution, dated Fredericton, March 28th, 1843, addressed to the secretary of the Baptist Colonial Missionary Society has been received, of which the following are extracts.

"You will excuse me for not acknowledging the receipt of your letter, enclosing the Rev. Mr. Spurden's testimonials, sooner, and also his arrival here. I beg now to state that the testimonials were considered highly satisfactory by our committee, and I am directed to tender their thanks to your committee for their attention and perseverance in selecting a person for us. We are pleased with Mr. Spurden, and, as far as we can judge, he bids fair to be useful at the head of the institution, although the school will probably not be what we wish it to be for some time, having been a good deal broken up by change of teachers after the Rev. Mr. Miles' death. Mr. Spurden seems to be well esteemed by all persons who have formed any acquaintance with him."

"We are very anxious to establish a respectable library, and also to procure philosophical apparatus. Will not our friends in England assist us to accomplish these objects? Anything in this way, either by donations of books or money to procure them, would be very gratefully received by the committee here. As Mr. Spurden intends visiting you next summer, perhaps some friends may be found among you who will do something by the time he will be there. We shall be able, I trust, to sustain the institution, with the exception of providing for those necessary objects. A grant of £200 currency, was made by our provincial legislature, a few days since, in aid of the institution. It is £50 less than we received last year, but the embarrassed state of the public finance required a reduction in the appropriations generally. Mr. Spurden preaches for us occasionally, and his preaching is very acceptable. I hope that the cause of our blessed Redeemer will be greatly advanced through his instrumentality in this colony, and that all our efforts may be directed by unerring wisdom."

"At the annual meeting of the ministers and delegates of the baptist churches in this province, held in July last, a committee was appointed, of which I was one, to open a correspondence, on behalf of the Baptist Association in this province, with the baptist denomination in England, for the purpose of receiving information, from time to time, say

annually, of the state and prosperity of the body in England, and of its general movements and operations relative to your denominational affairs; and to communicate, in like manner, the state of the denomination, &c., to you."

NEW CHAPEL.

SALENDINE NOOK.

On Easter Monday the 17th ultimo, the foundation stone of a new and enlarged chapel at Salendine Nook, near Huddersfield, was laid by John Brook, Esq., of Marsh House. The day being fine a large concourse of persons attended to witness the interesting ceremony.

In the introductory observations by the Rev. J. Macpherson, the minister, it was stated that a baptist congregation had existed in the above place for 112 years, and that the intended place of worship was the third chapel which it had been found necessary to erect, all on the same site, each an enlargement of the former one. Besides which it was stated that four or five chapels, within the circle of a few miles, had originated through the exertions of individuals who had at different periods belonged to the church.

A very appropriate and impressive address was delivered by the Rev. H. Dowson of Bradford. The devotional services were conducted by the Rev. W. Walton of Lockwood, and the Rev. W. H. Holmes of Pole Moor. The cost of the chapel, exclusive of the old materials, is estimated at about £1000, which will be defrayed by the members of the church and congregation.

ORDINATIONS.

BREECHWOOD GREEN, BEDS.

The ordination of the Rev. Richard Barnes, as pastor of the baptist church, Breechwood Green, near Luton, Beds, was solemnized on Wednesday, April 5th; on which occasion the discourse on the nature of a gospel church was delivered by the Rev. Daniel Gould of Dunstable; the confession of faith received, and the ordination prayer offered, by the Rev. Edward Adey of Leighton; the charge to the pastor given by the Rev. H. Burgess of Luton; and the sermon to the church preached by the Rev. John Broad of Hitchin.

BRATTON, WILTSHIRE.

Mr. G. W. Fishbourne (late of Guernsey) has accepted the unanimous invitation of the baptist church at Bratton to become its pastor.

RECENT DEATHS.

REV. G. BROWN.

Mr. Brown was born at Goodrich, in Herefordshire. His parents were respectable, but without religion. Mr. Brown therefore was deprived of those advantages enjoyed by others, who have had the privilege to descend from pious ancestors. For many years he lived unmindful of his God, his soul, and eternity, and sought death in the error of his ways. In his twentieth year he was led by a gracious providence to sit under the ministry of the Rev. J. Bradley, and through a sermon preached by him, he was brought to think on his ways, and seek mercy at the foot of the cross. Nor did he seek in vain; he obtained redemption through Christ's blood, even the forgiveness of his sin. He soon made a public avowal of his attachment to Christ by baptism, and was united to the church at Ryeford, then under the care of the Rev. Mr. Williams. Being directed by the providence of God to Cardiff, he there commenced his ministry. Sometime after this he was called and ordained pastor over the church at Kington, in Herefordshire, where he laboured with pleasing success for six years. He removed from Kington to Saddington, Lancashire, where he laboured for nearly three years; but owing to the works of that place being set down he was compelled to resign. From that place he removed to South Shields, where he continued and laboured with various success for nearly twenty years, and till within a short time previous to his death.

He was a man of genuine piety; very unassuming in his manners, and of retiring habits. In company he was exceedingly pleasant and agreeable, and was much esteemed by most with whom he associated. He endured for years much affliction from nervous debility, which operated much upon his mind. But with all his infirmities he gathered round him a numerous circle of friends by whom he was respected and honourably supported till the day of his death. But what is still more gratifying, he has left behind him some who may be regarded as seals to his ministry, and who shall be the crown of his rejoicing in the day of the Lord Jesus.

A little before his death, which took place on the 26th of August last, he was rather restless, and being asked by one of his friends, "What do you want, Mr. Brown?" he re-

plied, "Nothing but Christ and heaven!" These were his last words, and shortly after the wheels of life stood still, and he passed from a state of suffering to one of rest and happiness.

REV. J. L. SPRAGUE.

January 31, 1843, died at Bovey Tracey, the Rev. Joseph Lee Sprague, at the advanced age of seventy-seven years, he having been born at Exeter, Jan. 23, 1766. Of the years of his childhood no memorial has been left, but as his mother was a female of decided piety, she no doubt sought to bring him up in the "nurture and admonition of the Lord." In March, 1787, when he had just arrived at age, he removed to the metropolis, where, in August, 1790, he was baptized by Dr. Rippon, and united to the church under his pastoral care. For the Doctor he always expressed a very high and cordial esteem; and the Doctor always spoke of him with a kind of paternal interest and regard. In 1791 the subject of this obituary returned to Exeter, and in July, 1792, he received his dismission to the baptist church of that city, at that time under the pastoral care of the Rev. W. Clarke, whose praise was in the churches of the day in which he lived. By the church at Exeter he was sent to the baptist academy at Bristol, as one whom the great Head of the church had endowed with gifts for the work of the ministry. He was admitted on the foundation of the institution, August 21, 1792, and, as he himself informs us in a document which he left behind him, preached his first public sermon at Downend, a village distant a few miles from Bristol, and where not a few theological students have made some of their first essays in preaching "the unsearchable riches of Christ." The time of his residence at the academy was only about one year and nine months,—a period far too short for making those theological and literary attainments which are regarded as very important preparatives for the stated ministrations of the pulpit. In April, 1795, Mr. Sprague visited and preached to the baptist church at Bovey Tracey, then destitute of a pastor, and which was destined to become the scene of his ministerial labours unto the end of life. Here he spent about eleven months on probation, and at the end of that time, his services having become increasingly acceptable and useful, he complied with the invitation of the church to become their pastor, and was ordained to that office, March 30, 1796. An account of the particulars of his ordination has been transmitted in writing by himself, and when the writer glanced over it, he was forcibly reminded of the pathetic inquiry of scripture, "Our fathers, where are they?" and

the prophets, do they live for ever?" Of the ministers who officiated on the occasion referred to, it may, he believes, be correctly stated that not only the greater part, but that all of them "have fallen asleep," and entered into the "joy of their Lord." The Rev. Isaiah Birt, who had a short time before settled at Pembroke Street, Plymouth Dock, now Devonport, delivered the introductory discourse, in which he ably pleaded the right of the people to elect their own pastors, and to manage their spiritual concerns, irrespective of any temporal authority or jurisdiction. He also preached to the people a very impressive sermon from Ezra x. 4. Mr. Birt, who, it is well known, was a man of very acute sensibility, must have felt deeply in the performance of these services, for he himself had some time before served the church at Bovey, and would have been invited to take the pastoral oversight over it if what he deemed paramount claims had not intervened. He had, moreover, formed endeared friendships with some of its members, the ties of which had bound themselves around his heart. The Rev. D. Sprague, then of Tiverton, and uncle of Mr. Sprague, offered what is called the ordination prayer, and also addressed the newly elected pastor on the subject of the important duties which he was now called to discharge as an under shepherd and bishop of souls. This prayer and this address were, we have a right to suppose, distinguished by all the simplicity and unction which are said to have characterized the pulpit services of the venerable minister who delivered them.

On the 5th of January of the following year, 1797, Mr. Sprague married Miss Ann Luscombe, a daughter of Mr. Luscombe, a respectable master woolcomber of the town, and a judicious and honourable deacon of the church of which he (Mr. Sprague) had taken the pastorate. With her he lived in great domestic harmony and affection, until, in the year 1802, the sovereign disposer of all events was pleased to remove her to a world of perfection and bliss. She brought him two daughters, both of whom are numbered among the followers of the Redeemer.

About a year after Mr. Sprague had become a widower, he married for his second wife Miss Warden of Devonport. This union renewed his domestic happiness, and death was not permitted to dissolve it until about four years since, when Mrs. Sprague fell a victim to a complication of complaints which had been gradually preying upon her constitution. By her he had five children, most of whom are members of Christian churches.

The subject of this obituary, though of a slender appearance, enjoyed for many years very excellent health. He usually preached three times on the Lord's day, and delivered a week-evening lecture at the meeting-house in Bovey, besides his labours of love in the

villages around, wherever he found a door open for the dispensation of the word of life. These his occasional ministrations appear to have been sanctioned with the divine blessing, both in the conversion of sinners and in the edification of such of his members as resided in or near to these rustic localities. The church under the pastoral care of our friend appears to have been favoured with a goodly degree of spiritual prosperity, and not a few of the additions made to it were of those over whom his spirit could rejoice as the fruits of his ministry and the gracious answer to his prayers.

Year after year now passed away, during which Mr. Sprague pursued the noiseless tenor of his course, without any remarkable events to interrupt or disturb it, save that at one time there was some prospect of his removal to Plymouth, to become an assistant to the venerable P. Gibbs; but events occurred, and among them the expressions of unabated attachment to his character and ministry which he received from his people, that speedily terminated the affair.

The old baptist meeting-house at Bovey was of a very singular and inconvenient construction, having been formed like the letter Y, and being now deemed inadequate to the comfortable accommodation of the worshippers, it was resolved to erect a new edifice on the same site, of a much larger size and more modern appearance. This determination was carried into effect. The proposed building was reared; the church and congregation exerted themselves according to their several ability to raise subscriptions for defraying the expense which was incurred; but still a considerable debt remained unprovided for, for the removal of which it was thought necessary to appeal to the religious public. Mr. Sprague, at a considerable sacrifice of personal comfort, made this appeal, but his efforts, though by no means fruitless or unproductive, were not crowned with all the success which he had anticipated. This circumstance, and other occurrences to which the writer will not advert, produced in a certain degree an unfavourable effect on his health and spirits. Nor was he a stranger to those domestic trials in which parents more or less participate, when their children grow up into life. He, however, calmly pursued his ministerial work until about four years since, when he had a kind of seizure, as it is termed, which debilitated his mental faculties, as well as impaired his corporeal powers. Memory gradually failed; his interest in surrounding objects lessened; his ideas became less coherent; and his affections less lively in their development, until at last both body and mind gave no doubtful indications that the time of his departure was at hand. It is very pleasing, however, to the survivors to reflect that when nature was evidently fast

decaying, divine grace was still in conscious, pleasing operation. He felt happy to have the scriptures read to him, evidently retaining the zest for them which he had enjoyed during so many years.

A short time before he expired, one of his daughters read to him a paragraph from an interesting work on the employments and felicities of heaven. He seemed to listen to them with delight, and, perhaps, in holy meditation on this appropriate subject his spirit passed into a purer and higher state of existence. The weakening and even prostrating effects of the disease under which he laboured, prevented his uttering sayings which those whom he left behind might have felt pleasure in treasuring up in their memories; but his end was peace,—the prelude, we believe of the quietness of assurance for ever. May we be followers of all those who "through faith and patience inherit the promises!"

Our deceased friend was interred Feb. 7, 1843. On the following Lord's day his successor, Mr. Brooks, delivered an appropriate funeral sermon, from Rev. vii. 14, and following verses.

MRS. OSBORNE.

Died at St. Austell, Cornwall, Dec. 11, 1842, Jane, the beloved wife of John Henry Osborne, baptist minister of that town, aged twenty-three. Her end was peace.

MR. R. BECKINGSALE.

The congregation in Mill Street, Evesham, has been deprived of one of its members by the death of the late Mr. Richard Beckingsale, who was taken hence on Feb. 27, 1843, in the thirty-sixth year of his age. His pastor states that when living he was a liberal supporter of the cause of Christ, that in his sickness his concern deepened about his personal salvation, and that he trust she obtained mercy and is now before the throne in heaven.

MRS. LEMMON.

Mrs. Lemmon, who died at Portsea, March 30, in her forty-second year, was in every sense of the term a Christian. The subject of early piety, whose origin she traced to the ministry of the Rev. Mr. Phillimore of Kingston on Thames, her religion was of that decided and consistent character which is usual where life commences under its auspices. Possessed of a fine understanding which had been well cultured by a liberal education, Christianity appeared to great advantage in her contact with society; while from a native sweetness of disposition, which mingled itself

with her every act and utterance, a still deeper charm was imparted to the whole. United to the church at Meeting-house Alley, during the pastorate of the Rev. C. E. Birt, her profession was eminently adorned with works of piety and beneficence. "To do good," remarks a venerable friend of the deceased, "was her delight; and it was surprising how, with a numerous and increasing family, she would, with much personal exertion, lay herself out for usefulness." Distinguished by kindness to the poor, and assiduous attention to charitable institutions, her loss will not fail to be deeply felt. From the flattering nature of her disorder, she was so little induced to anticipate her approaching decease that during her illness comparatively little advertence to that event was conspicuous in her conversation. A firm believer, however, in the doctrine of salvation by grace, whose hallowed tendency she ever exhibited in her deportment, there was the less necessity for a dying testimony. It was only to revert to her consistent demeanour during life, in the family, the social circle, and the church of God, to be assured that she died "the death of the righteous," and now "sleeps in Jesus." Any references to the state of her mind which escaped her lips were of the most satisfactory nature. "No anxious fears assailed her," is the remark of one of her dearest friends, "and a good hope through grace was her strength and stay, accompanied by a steady submission to the will of her heavenly Father." The rest of her story is soon told, in the rapidity with which she was hurried to her closing period; but who can tell her worth, in the conjugal, the parental, the social, and the religious relationships of life? Intelligent without obtrusiveness, gentle without weakness, a friend without profession, a benefactor without ostentation, a wife, a mother, a Christian, *only* without perfection,—her value must be known by her loss. That that loss may be the gain of her dear children, in leading them to an early acquaintance with her God, and to her bereaved partner, in leading him to find his all more entirely in God, has been the prayer, we doubt not of many, and not least, of one who in the loss inflicted by this event upon the church under his care, hopes to realize increasingly the feeling that, though the faithful die, Jesus ever lives.

MISCELLANEA.

THE BAPTIST BUILDING FUND.

It is doubtful whether there is any one of our denominational societies the prosperity of which would conduce more directly to the progress of religion in the land than that which has felt constrained to authorize the following appeal. The necessity for new

places of worship in many of our towns and villages is very pressing, and cases are continually coming to our knowledge in which there is a prospect that large congregations would be raised if adequate assistance towards the erection of meeting-houses could be obtained. But the income of the Building Fund, instead of augmenting in proportion to the demands of the times, has been for several years declining. The generation that felt in their counting-houses and their habitations the inconvenience of the system that prevailed twenty years ago has nearly passed away; and those who now occupy their places show no inclination to allow their fathers' experience of the evil to supply the want of their own. By their indisposition to listen to former appeals on the subject, they have so generally deserved that the shield which the Building Fund has for some years thrown over them should be withdrawn, that were they to be the only sufferers, we should say, Let the Building Fund suspend its operations for a year or two, that they may be taught the evils of the old begging system, as those who make light of war would be taught by the incursion of a few regiments of Cossacks. But for the sake of our country brethren in the ministry who happen to be pastors of poor but increasing congregations, whose hearts would be broken, as the hearts of many of those in former days were, by disappointment, unrequited toil, and frequent insults; who would have to pass through scenes of unthought-of temptation, be exposed to unmerited suspicion, and then, after weeks of solicitude and labour, would probably find on returning home that it was home no longer; for the sake of their churches also, whose harmony has too often in such cases been disturbed during the absence of their pastors, or whose pastors have been tampered with, enticed, and unsettled; for the sake of all the best interests of country congregations, we do implore our London friends to give efficiency to a society which has effected year by year an immense saving of public money formerly wasted in expenses, and which were it properly supported would be able to render to needy churches, in distant parts of the country, economical and effective aid.

To the Baptist Churches in London.

DEAR BRETHREN,—It has become the duty of the committee of the Baptist Building Fund, to submit for your consideration the following facts relating to this society. It was formed in the year 1824, under the auspices of the Rev. John Dyer, and Broadley Wilson, Esq., of Clapham, who sustained the office of its treasurer until his lamented death in 1835. From their peculiar position in society, and their very extensive knowledge of our churches, these lamented friends were enabled to see that the method previously adopted for

relieving the cases of chapels encumbered with debt, was attended with consequences most painful to ministers, their churches, the friends who afforded them relief, and the denomination at large. Influenced by these convictions, this society was formed for the express purpose of affording relief to the churches labouring under these encumbrances, without exposing their ministers to that painful and most injurious necessity of making personal application for relief in London and its vicinity.

With what success the principle of this society has been applied, may be seen from the following statement of its operations during the first nine years of its existence, as compared with those of the former system. In that period the board for examining and recommending cases could have admitted no more than 108: but the Fund relieved in the same time 163, leaving an advantage in its favour of fifty-five cases, which could not have been admitted by the Board. Taking the estimate of assistance obtained by personal application from the best substantiated authority, the gross amount will be not more than £10,872, 17s. 3d., for these nine years, supposing the confidence of the public not to have been shaken so far as to injure the supplies, which is by no means likely, as it was obviously failing when the Fund commenced. But during the same period, the gross sum raised by the Fund is £10,773, 14s. The committee feel bound to lay this fact before the brethren, because it is the only one which seems to stand against the Fund, as it leaves a defect in the gross amount of £99, 3s. 3d. in the first nine years. But this fact will set the following in a stronger light; for the whole expense of the cases, in travelling, &c., without estimating the labour and grief of all parties concerned, is greatly underrated at £3804, 10s. in these same years, while the whole expense of the Fund, including the collector's poundage, has, in the same period, been just £568, 14s., leaving an advantage in its favour of £3,335, 16s., which has been devoted to the objects contemplated without any hazard or deduction. The whole sum devoted to the relief of these board cases, could not have exceeded £7067, while the sum devoted to that object by the Fund in the same time is £10,205.

At the half-yearly meeting of this society, held December 8th, 1829, Thomas Bickham, Esq., in the chair, it was resolved, in consequence of the number of cases which needed immediate assistance, and on behalf of which the pastors prefer to make personal application, upon receiving their pledge that they will not apply to the subscribers of this society, to examine their deeds and admit them. But at the annual meeting, held in Park Street, June 23, 1834, J. Fletcher, Esq., in the chair, this resolution was rescinded, it

being found unavailable to its object, and occasioning a diminution of confidence in the subscribers of this society, through the application of such parties for their help.

In 1835, by an extensive correspondence, it was ascertained that the existing debts on the chapels of our denomination in the country, amounted to not less than £100,000, and amongst other means used to extend the operations of this society, the following resolution was passed by the London Board of Baptist Ministers, who were invited to a conference with the committee on this subject.

"That the ministers who compose this board, feeling the evils that attend the system of personal application for liquidating the debts on country chapels, and the superior efficiency of the plan adopted by the Building Fund, resolve to sign no more cases, but to recommend every case to that society."—*Fen Court, February 17, 1835.*

Notwithstanding this arrangement instances were constantly occurring, in which the brethren who had agreed to the above resolution, and others who had united with the Board since it was passed, were under the necessity of recommending cases with a view to their being collected for *in the country*; and under the pressure of their difficulties some of these cases found their way to London, with the names of London ministers attached to them. The effect of this was, in a considerable degree, to weaken the confidence of the subscribers to the Fund, and thereby to lessen its income. To prevent this in future, after a renewed conference held with the committee at Fen Court, December 13, 1842, the ministers again resolved:

"1. That this Board highly approves of the principle of the Baptist Building Fund, and believes it would be very conducive to the interests of the denomination, that it should be cordially and universally supported by the ministers and churches of the metropolis.

"2. That the members of this Board, in recommending country chapel cases, will not sanction personal application for such cases in the metropolis, but will refer them to the committee of the London Baptist Building Fund, expressly stating, with their signature, that they have so referred them.

"3. That the committee of the Baptist Building Fund be advised to send to the pastors and deacons of the London churches, a succinct account of the society, and its claims to be laid before the several churches with which they are connected."

In conformity with this advice, the committee beg to lay before you the foregoing and following facts, entreating that they may be brought before your church and congregation in such a way as may seem to you most conducive to the object desired.

First. By the blessing of God attending the

word of his grace, the cases have greatly multiplied, by the erection of new places of worship, and the enlargement of old ones. The number now waiting as applicants to the Fund is ninety-two, and the sum for which they are responsible is £29,614.

Secondly. The inconvenience attendant on these encumbrances is felt most seriously by the ministers and their families, who are many of them men deserving the highest esteem, and often suffering the severest privations.

Thirdly. In consequence of death, which has removed many of its best subscribers, and because those who come forward to fill their places, *do not know by experience the evils of the former system*, the total amount of subscriptions to this society has been greatly reduced, the present year being less than any preceding.

Fourthly. The claims on Christian sympathy are so increased, and the dangers of the former system so painful, that there is no possibility of supplying this demand by a recurrence to its use.

Fifthly. The only way by which the supply can be effected, is by bringing the claims of this society before each church, and increasing the number of subscribers. At present, they amount to only 170 in number. With very little effort on the part of individual ministers, it is believed that the Fund might become so generally supported, as to yield an effective supply for this important purpose.

Sixthly. The committee beg to remind the ministering brethren, that they have, by their office, a right to be present, and vote, at all the meetings of the committee, where, if they will attend, they may see the nature of those afflictive embarrassments, which delicacy will not allow the committee to publish to the world, and thereby aid in continuing that entire impartiality which the committee have ever laboured to exercise in deciding on the cases that are brought before them.

In conclusion, the committee entreat the brethren to consider the distresses of their oppressed coadjutors in the work of God; to bring the matter before the members of their several churches, and to favour the secretaries with such guidance and help in making application to their friends, as may lead to an effectual relief of their brethren in the body of Christ.

Signed in behalf of the committee,

C. STOVEL, }
S. J. DAVIS, } *Secretaries.*

FACTORIES' BILL.

At a meeting of the BOARD OF PARTICULAR BAPTIST MINISTERS residing in and near the cities of London and Westminster, March 28th,

The committee appointed, March 14, to

consider the "Bill for regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts," reported that they had met, that they were unanimously of opinion that the bill ought to be strenuously opposed, and that they had prepared a series of resolutions for the consideration of the board.

This report having been received, the following resolutions were considered and adopted:

"That this board, consisting exclusively of Christian ministers who have always been accustomed to take a lively interest in the education of all classes, would rejoice to see increased facilities for this object on principles not involving any violation of civil or religious liberty.

"2. That the bill now before parliament, 'for regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts,' infringes the sacred right of parents to direct the education of their own children.

"3. That the bill inflicts a flagrant injustice on rate-payers, by rendering the poor-rates liable to be employed for an ecclesiastical purpose, conscientiously disapproved by large portions of the people.

"4. That the bill will occasion unwarrantable injury both to the conductors of private schools, a large number of whom possess the highest competence and respectability, and to the invaluable system of Sunday schools, by which more than a million and a half of children are now receiving the benefit of gratuitous religious instruction.

"5. That the bill, by authorizing a single trustee to dismiss children from the schools, and thus to deprive them of the opportunity of labour, subjects their condition, and that of the families to which they belong, to an indefinite and intolerable caprice.

"6. That for these and other reasons connected with the principles and details of the measure, this board deprecates those portions of the bill which relate to education, as tending to subvert both civil and religious liberty; and that a petition founded on these resolutions be presented to the house of Commons, praying that it may not pass into a law."

The following petition against the Factories' Bill was adopted by the LONDON BAPTIST ASSOCIATION, at their meeting on the 12th of April.

"That your petitioners have learned with anxiety and alarm that a bill has been introduced into your honourable house, proposing to require by law and to enforce by civil penalty education in the principles of the Christian religion.

"That in the opinion of your petitioners to enforce religious education is one mode of enforcing religion itself, and as such an act of religious intolerance and oppression.

"That in the opinion of your petitioners the right of private judgment in religion ought to be held sacred and inviolable, and that the violation of it cannot be justified by a regard to any advantages to which it may be supposed to be conducive.

"That your petitioners find many other objections to the bill to which they refer, but that they do not specify them, because no modification of it could reconcile them to a violation of the great principle of religious liberty.

"Your petitioners therefore pray your honourable house not to pass any bill by which the religious education of children shall be enforced or required.

"And your petitioners, &c."

PETITION OF THE COMMITTEE OF THE BAPTIST
MISSIONARY SOCIETY FOR THE SUPPRESSION
OF THE OPIUM TRADE.

To the Honourable the Commons of Great Britain and Ireland in parliament assembled, the humble petition of the committee of the Baptist Missionary Society,

SHEWETH,

That your petitioners, while they disapprove on principle of all legislative measures for the promulgation of Christianity, believe it to be the duty of the government of the country scrupulously to abstain from every course which is adapted to obstruct the progress of true religion among the heathen, or to increase their prejudices against it.

That the cultivation of opium for the Chinese market by the East India Company, connected as that company is with the government of Great Britain, while the emperor of China is strenuously opposing the importation of the drug on account of its destructive influence on the health and morals of his people, must naturally tend to produce in his mind, and in the minds of his intelligent subjects, the opinion he is reported to have expressed, that Christianity is a system which corrupts the heart of man, destroying every humane feeling, and subjecting every right principle to a boundless avarice.

That the injurious effects of opium on the morals of the districts in which it is cultivated, and the system of fraud and deception to which it gives rise, render it in an especial manner the duty of your petitioners to press this subject on the attention of your honourable house; the Baptist Missionary Society, of which they are the official representatives, having missionaries in its service both in Behar and Benares, the two districts producing the opium of which the East India Company has a monopoly.

Your petitioners therefore pray that the general prohibition of the growth of opium throughout British India may be extended to the provinces of Behar and Benares, and that effective measures may be adopted to prevent the exportation of opium to China from any part of the British dominions.

The petition was presented to the house of Commons on the evening of April 4th, by the Right Hon. Lord Ashley, with others of a similar nature from the committees of the Wesleyan and London Missionary Societies. A debate of nine hours ensued, the first three of which were occupied by his lordship in a speech replete with good feeling and sound argument, concluding with a resolution that steps should be taken, as soon as possible, to abolish the evil of which the petitioners complained. The speech was received by the house with the most profound attention; and we have since learned that it made a great impression on some very influential members. The following remarks, in an evening paper understood to be in the confidence of the present government, give a good condensed view of the case, and we quote them the rather because they are less likely to have been seen by our readers than as though they had appeared in a paper whose sentiments were more generally coincident with our own. After eulogizing the speech of Lord Ashley, the editor of the *Standard* observes,

"It must be unnecessary to say anything to prove the importance of extending our fair commercial relations, and of preserving a friendly connexion with an empire of 360 millions of people—a population about double that of all Europe, the United Kingdom included—a population, indeed, the demands and resources of which may be regarded, for all practical purposes, as infinite and inexhaustible. This is the prospect opened to us by the late arrangements with China, and this prospect presents but one cloud—that cloud is, however, a dark and menacing one. It is this unhappy opium trade—a trade proscribed by the Chinese government, and detested by, according to a calculation stated last night, 358 out of the 360 millions of the Chinese people. Now it seems extraordinary that there should be a year's delay in the suppression of such a trade by the Chinese government, or that British statesmen should hesitate a moment in co-operating with that government in putting an end to it. The fact however is, that in defiance of the Chinese government the trade has multiplied nearly sixfold within the last twenty-five years, and that the persons embarked in it have contrived so to complicate their own interests with the interests of the public revenue, that it is no easy matter for the government of this country to disentangle them. The growth

of the trade is remarkable, not only as proving the necessity of some strong measure for arresting its progress, and showing the injuries which it inflicts upon our native manufactures, but also as demonstrating that it is no *necessary* resource of Indian revenue; for such cannot be the case of a branch of commerce that has grown up, as it were, yesterday, and many years after the British power in India had reached its present height.

"In 1817-1818 the value of goods exported [from British India] to China was :

Opium.....	£ 737,775
Other goods	2,032,625
	<hr/> £2,770,400

In 1840 :

Opium	£4,600,000
Other goods.....	1,000,000
	<hr/> £5,600,000

Thus, while the trade in opium has multiplied nearly sixfold, the trade in other goods has diminished one half. It is not our business to inquire into the causes of this rapid growth of the opium trade. The imperfect system of the Chinese government, the corruption of its officers, the vast extent of coast to be guarded, may explain the facilities on one side; the plethora of British capital, the increase of shipping, and the wretched spirit of gambling which has so deeply tainted our capitalists for thirty years, will show facilities on the other. It is enough that the public see that the whole commerce is artificial and unhealthy, and that it poisons by its neighbourhood that sound and wholesome commerce of natural growth, and of long standing, for which the peace with China affords such a glorious opportunity.

"This, however, is not all; peace with China must be impossible while the trade shall be continued upon its present footing. At this moment, according to Lord Ashley's statement, *sixty vessels of war*—sixty vessels carrying heavy guns, and fully manned and equipped for fighting—are employed in landing opium upon the Chinese coast, in violation of the emperor's edicts, and in defiance of the resistance of his officers. This surely is a war upon the emperor of China,—not the less a war because it is *piratical*. It is a war waged upon the queen's ally by persons who call themselves the queen's subjects, in vessels fitted out and cleared from ports within the queen's dominions, and under her Majesty's complete control. With what face then can we pretend that we are as a nation at peace with the Chinese empire, or call upon the emperor to confide in our professions of friendship? It may be, that the emperor cannot prevent the consumption of opium in his dominions, and that the drug will find its way there through

other hands, if British traders discountenance the traffic. All this may be, but we have nothing to do with it. Let Great Britain show that she will neither practise smuggling and piracy, nor countenance them on the part of her subjects, and she will be sure of peace—more sure if singular in this respect. For our part, however, we think it is quite competent to the Chinese and British authorities, ingeniously co-operating, to prevent the introduction of a single pound of opium by sea. Let Great Britain forbid the clearing out from any of her ports for China of a vessel with opium on board: and if this is not enough, let her *lend* a few cruisers, to be maintained upon the coast at the emperor's expense, or, better still, authorize the Chinese government to hire half-a-dozen stout British cruisers manned with Englishmen. We have made such loans and given such licenses in the case of native Indian governments, and with the best effect. In short, 'where there is a will there is a way:' and if the two governments are in earnest to put down the trade they can do it. The chief consideration, however, whether we regard the matter morally or politically, is to be earnest, and to show to the Chinese government that we are in earnest. If the people of China choose to poison themselves with opium, that is no reason for our supplying the drug, or countenancing the supply of it. Mr. Wakley would hardly admit such an excuse from a druggist who had knowingly sold *laudanum* to a suicide—that he might as well take the twopenny, because the party purposing self-murder could find the means at another shop. It may be that the Chinese will persist in poisoning themselves, but we have nothing to do with that, if we keep our own hands clean in the affair. 'Offences,' we know from high authority, 'will abound;' but the 'woe' is reserved for those 'by whom the offence cometh.' If, moreover, we succeed in satisfying the Chinese government that we are in earnest in assisting them to exclude the detested article, we shall establish a bond of union that must render a breach, under ordinary circumstances, almost impossible, and must prove infinitely beneficial to our legitimate commerce. The arguments employed in defence of the opium trade last night were either beside the real question, or otherwise entitled to little respect. The internal arrangements of Indian commerce have really nothing to do with the subject. The very recent growth of the trade demonstrates that it is not essential to the wealth and well-being of India, and were the reverse the case, it would still remain to be shown that the commerce of the whole empire and its peace—the moral considerations quite apart—ought to be sacrificed to even the *essential* interests of a particular district. Neither must we accept as conclusive the evidence of such witnesses as last

night spoke of the interests of India. Such witnesses are of no authority with reference to questions of prospective arrangement a little remote from their own time. . . . The gentlemen who defended the opium trade last night are all India proprietors—all, therefore, interested directly or indirectly in the effect which the suppression of the trade may have upon the dividends of Indian stock. We impute to them no sordid motive. Having once satisfied themselves of the moral and political fitness of the trade, they act as all men would act, in exerting themselves to protect it, and as all commercial men are sure to act, in sacrificing future security to present profit.

"Sir Robert Peel's part was evidently forced upon him. It is one of the worst incidents of a profitable but doubtful trade, but it is always sure to take the government into a partnership by inviting a heavy tax, and thus as it were making itself necessary to the public service. This has been the case with the opium trade, which returns to the Indian revenue more than a million a year. Every one else may say, as every one does say, never mind a million a year—that will soon be made good by increased trade: a minister of the crown, however, may not be so prompt of speech. Before throwing away a million a year, he must make sure of an *immediate* substitute; *soon* will not do, for *soon* does not mean quarter day—and quarter day, as we all know, is an importunate dun who will not be denied. The present state of the negotiations was also a good reason why the premier of the British empire should hesitate to commit himself. It was therefore necessary for the right hon. baronet to take the line he did; and he might take that line with less reluctance, because all the good obtainable by a resolution was as fully obtained by the speeches of Lord Ashley, Sir Robert Inglis, Lord Sandon, and their supporters."

This is something like saying that the premier cannot afford to keep a conscience. It is, however, the best apology that could be made for him; and it must have been evident to all who heard his speech that he was by no means satisfied with his own position. His real or simulated anger with those of his supporters who had spoken in favour of Lord Ashley's motion; his embarrassed and artificial manner; and the way in which he told his friends that he did not ask them to negative the proposition, but to leave the matter for the present in the hands of government, lest by passing the resolution they should interfere with existing negotiations, showed plainly that he regarded the traffic itself and the cultivation of opium by the East India Company as indefensible. The declaration of the chief minister of the crown, that the resolution would throw difficulty in the way of pending negotiations, rendered it

necessary that it should be withdrawn; but the debate will, we trust, open the eyes of a large portion of the religious public to the national guilt connected with the traffic, and to the formidable impediment to the entrance of the gospel into China which it furnishes, as carried on by nominal Christians of the British nation. The concluding paragraph of Lord Ashley's speech was very impressive. "Sir," said the noble lord, "although I may be animadverted upon, and perhaps rebuked, for having presumed to handle so important a matter, I shall ever be thankful that I have acted as an instrument to lay this abominable evil before the eye of the public. I shall deeply regret to have given offence to this house, or to any individual; nevertheless, I shall rejoice in the disclosure, and the possible removal of the mischief. Sir, the condition of this empire does demand a most deep and solemn consideration; within and without, we are hollow and insecure. True it is that we wear a certain appearance of power and majesty; but with one arm resting on the east, and the other on the west, we are in too many instances trampling under foot every moral and religious obligation. I confess I speak most sincerely, though few, perhaps will agree with me; but I do say—it is in my heart and I will bring it out—if this is to be the course of our future policy, if thus we are to exercise our arts and arms, our science and our superiority of knowledge over the world—if all these are to be turned to the injury and not to the advantage of mankind, I should much prefer that we shrink within the proportions of our public virtue, and descend to the level of a third-rate power. But a great and a noble opportunity is now offered to us, of being just and generous in the height of victory. In such a spirit, and with such an aim, there is hope that we may yet be spared to run a blessed, a useful, and a glorious career; directing all our energies and all our vows—all that we have, and all that we shall receive—to that one great end of human existence, 'Glory to God in the highest; on earth peace, good-will towards men.'"

PROPOSED MEETING OF PROTESTANT EVANGELICAL CHRISTIANS OF ALL DENOMINATIONS
AT EXETER HALL, ON THURSDAY, JUNE 1st.

A few ministers of different denominations, earnestly desirous of more visible union among the members of the church of Christ, assembled for prayer and consultation, and determined to summon a larger number of their brethren to deliberate on the best mode of carrying into effect what they all so fervently sought. Accordingly, about fifty ministers of Christ, representing the Moravians, the episcopalians, the kirk of Scotland, the secession church, the baptists, the Wesleyans, the independents, and the Countess of Hunting-

don's connexion, attended at the Centenary Hall, Bishopsgate Street, and resolved:

"That it appears to this meeting, that in the present crisis of affairs in relation to the church of Christ, it is most expedient that some measures be immediately adopted for bringing together the ministers and members of different evangelical communions, with a view of making manifest to the world their agreement in the main and fundamental principles of our holy religion, and that the following brethren* be a committee to prepare a draft of resolutions, to be submitted to a second meeting, similar to the present, which meeting the committee now appointed is empowered to summon, at such time and place, and consisting of such brethren, as it may determine; the said draft of resolutions being intended for the adoption of a public meeting summoned for the express purpose of considering them, and to embody all the sentiments and views appropriate for a meeting assembled for the promotion of Christian union and the defence of Christian truth at the present most remarkable and critical juncture."

In accordance with the foregoing resolution the committee met repeatedly, and drew up a series of resolutions which were submitted to a second meeting of ministers in the same place, and the following were adopted.

The undersigned, fervently desiring the increase and manifestation of union among Christians, invite, with most respectful earnestness and affection, the attendance of all ministers and members of evangelical churches, favourable to the object, at a public meeting for promoting such union, to be held in the Great Room, Exeter Hall, on Thursday, June 1, 1843.

Admittance will be by tickets, which will be supplied to ministers for the platform, and to stated communicants in evangelical churches for the hall, on application, *av post, through their respective pastors, to the secretary.*

To supply exact information of the character and design of the meeting, it has been determined to publish, as the ground on which this invitation is given, and on which it will be understood to be accepted, the resolutions that will be submitted for adoption.

After much devout and careful consideration, the following resolutions are submitted as appropriate for the important and delightful meeting that is anticipated. They are submitted to the candid consideration of the servants of Christ, as presenting a common ground of truth and love, on which to assemble in fraternal union.

The measure now proposed is not recommended as final, and including all that can be hoped or attempted in pursuit of that most desirable object, Christian union; but with humility, prayer, and love, undertaken as one step in a great and important proceeding, from which, if by divine favour successful, other efforts may arise.

Except devotional exercises, with addresses in support of the resolutions, no other proceedings at the meeting are contemplated; nor will any one be considered as pledging himself to any ulterior measures by attendance on this occasion.

1.—That this meeting is fully persuaded that real

* The Revs. Dr. Alder, W. Bunting, J. Aldis, Dr. Cox, R. Ainslie, Dr. Leifeild, Dr. Harris, John Cumming, J. Hamilton, R. Redpath, T. Archer, J. R. Barber, Dr. Campbell, J. Sherman.

and essential unity exists among all the children of God, and that, being united to Christ, they are, in principle and affection, united to each other by the Spirit of Christ.

II.—That this meeting is therefore convinced of the duty and practicability of rendering visible the union of all who hold the Head, Jesus Christ the Lord, notwithstanding the diversity of their opinions and practice with regard to minor points of faith and ritual observance; and that the state of theological controversy, missionary operations, and public sentiment at the present time renders it peculiarly desirable to attempt the furtherance of such a union.

III.—That this meeting declares itself assembled on the ground of truths common to all evangelical churches of the protestant reformation from popery, and based on its first principle, the sufficiency and authority of the holy scriptures as the sole rule of Christian faith and practice, and the right of every man to judge for himself of the meaning and interpretation of that rule; and recognizes, as the bond of union, the great doctrines unanimously received by all evangelical Christians, viz.—the doctrine of the Holy Trinity; of the infinite love of the Father; of the perfect atonement of the Lord Jesus Christ; of the sanctifying grace of the Holy Spirit; of justification by faith alone; of the necessity of regeneration to a Christian life and character; and other truths in harmony and in essential connexion with these. And the meeting believes the agreement in these fundamental truths among evangelical Christians to be so unanimous in substance and spirit as to lay a firm foundation for concord and union.

IV.—That this meeting utterly repudiates the sentiment that a true church, a true ministry, or a true Christian can be constituted, in the absence of spiritual qualifications, by the mere observance of any form, even though of divine appointment. At the same time, it disclaims the least compromise of what is conscientiously regarded as truth or duty on any point of doctrine, discipline, or worship, by any individual bearing part in its proceedings.

V.—That this meeting deems it an imperative duty, for the defence of the truth, for the strength of the churches, for the spread of the gospel, to seek Christian union—not in ritual uniformity; not in exact agreement of creed; not in a uniformity of opinion of churches; but in the binding force of love to the

truth in things great, and in the harmonizing power of forbearance in things subordinate. For this union would the present meeting bear witness before the world, and offer fervent prayer to Almighty God. For the promotion of this blessed fraternal oneness in Christ, it would appeal to all his disciples, on the ground of their Saviour's will and prayer, that thus our holy religion may be honoured in the sight of the world, and the world be converted to our holy religion.

The committee have been greatly encouraged to proceed by the general approbation with which the announcement of the object has been received by ministers and members of all the leading evangelical denominations. They regret it has not been found practicable to send the resolutions to all the honoured brethren who would gladly have signed them; but they hereby invite the co-operation of all evangelical ministers and members of Christ's universal church, and entreat their prayers, that the present movement may be sanctioned by an outpouring of his Spirit, to render it a step in the furtherance of that union for which he prayed, and which is the forerunner of the conversion of the world.

JAMES SHERMAN,
Secretary pro tem.

MARRIAGES.

At Fish Street Chapel, Hull, by the Rev. T. B. Pike, April 5, Mr. HOWARTH of Clapham Road, Surrey, to SARAH ROBERTS, eldest daughter of Mr. B. Barnby, silversmith, &c., of the former place.

In Zion Chapel, Cambridge, by the Rev. W. W. Cantlow, Mr. S. T. FELLA of Goldsmith's Street, Chesham, London, to Miss EMMA MOORE, of Prospect Cottage, Cambridge.

CORRESPONDENCE.

ON THE PRESERVATION OF OUR LIBERTIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—The Yorkshire West Riding Association has for several years appointed, at its annual meeting, a small committee to watch over the civil interests of the denomination, whose duty it has been to correspond with the churches, prepare petitions, &c., if any measures of government threatened our religious liberties. We have found it of great service. It has several times given promptitude and energy to the movements of our churches.

The committee itself has, however, by recent government proceedings, been taught the importance of a still better arrangement for systematic and instantaneous opposition to the numerous attacks, which they must now expect, upon our dearest Christian and civil liberties.

Sir Robert Peel now proposes to endow new churches; and, while the present ministry is in power, we may be sure of insidious, or open legislative hostility. The utmost will be done,

so to fetter our liberties that before another election not "a dog will dare to wag his tongue" against the hierarchy or the aristocracy. The audacity which could coolly propose to put the education of the multitude in the hands of the opponents of education, and take it out of those of its friends, will not hesitate soon to invade the ministry of the word and the freedom of press. Baptist churches are, in God's providence, the chosen nurseries of freedom. They emancipated the negro—they have been the core of the liberal cause. Baptists are the only body, who, as a body, care neither for the traditions of the elders, nor the adherence of wealthy trimmers. Our denomination must, then, gird itself to its duty. If we lose a few wealthy, we shall gain the many. We shall be the body to convince them that the Bible is the book of the people, and, however the interested of all parties may scorn, that Bible Christians contend equally and honestly for the rights of all.

The plan we have resolved to suggest to our

churches, and which I have been requested to communicate to you, in the hope of stirring up other associations, is this—To appoint in each church a small committee, whose business it shall be to act on the first appearance of any aggression. They must understand the case, prepare a petition, and correspond with members of the house of commons. Let it not be objected that we shall make our churches too political. Political duties is only a Greek phrase for citizen duties—(oh deliver us from these transferred, and not translated Greek words!)—and what member of a baptist church will contend that we ought not to attend earnestly to our citizen duties? We are never told to prefer the condition of wealth or aristocratic rank; but, says an apostle, who himself never gave way “by subjection, no, not for an hour,” “If thou mayest be free, use it the rather.”

Baptists stand in the Thermopylae of English liberties. If we do our duty, Independents, perhaps even Methodists, must follow. Large classes of the empire—Roman catholics, non-intrusionists, chartists, free-traders—are all finding out the great truth, that government has no right to interfere with trade, or education, and, least of all, with religion; in short, that *protection of life and property* is its one duty.

Regard to your space requires I should conclude.*

I am, dear Sir, yours,

FRANCIS CLOWES,

Secretary to the W. Riding Association.

EDITORIAL POSTSCRIPT.

THE educational clauses of the Factories' Bill have occupied the ministers and messengers of the Baptist Union several days; and at the time at which we write the session is not terminated. Their bearings have been thoroughly discussed, and have elicited a unanimous expression of hostility to the principles as well as the details of the project. Not a voice has been raised in its behalf, or even in favour of the resolutions by which Lord John Russell has proposed to amend it. However well meant his attempt may be, it concedes far too much; and nothing but the entire rejection of the whole plan will satisfy our assembled brethren. We are rejoiced to witness the unanimity existing on this subject among dissenters of all classes. Very much depends, we believe, on the issue of this struggle: may he who has all hearts at his disposal incline our legislators to pursue an enlightened course, and reject this insidious and tyrannical measure!

It is right that our readers should be informed that the editor of the “British Critic and Quarterly Theological Review” has inserted in his last number the explanation which his remarks had led us to procure from the Rev. W. Gray, of the promissory note exhibited for a short time in the bazaar at Northampton, purporting to be of the “Old Bank of Heaven.” When we printed Mr.

Gray's letter (page 107), we expressed our expectation that this act of justice would be performed, and it now affords us pleasure to say that the manner in which it is performed is satisfactory.

Public attention has been directed during the last few weeks to the wicked aggressions of French authorities upon the peaceful inhabitants of the South Seas. As long ago as the year 1836, two Roman catholic priests, natives of France, were landed at Tahiti, formerly called Otaheite, which had enjoyed for forty years the successful labours of the London Missionary Society's agents. This gave rise to a series of transactions, the last of which took place on the 9th of September, 1842, when the French Admiral Thouars demanded, for alleged injuries, a compensation of 10,000 dollars, or the surrender of the island to the French sovereignty. The signature of the queen was given to the latter alternative, one hour before the firing was to have commenced. For details we must refer to the Patriot or the Missionary Chronicle, but we cannot refrain from an expression of our sympathy with the sufferers and our indignation at the course pursued by the French;—a course too much in accordance with the customs of powerful nations in reference to weak ones, to allow us to expect us that redress can be obtained. We fear, however, that it may be considered as part of a general movement, the object of which is to restore the power of the Romish church wherever it has been formerly established, and to establish it wherever Christian missionaries have proclaimed the Saviour's name.

Our esteemed friend Mr. Cramp of Hastings proposes to publish, by subscription, a duodecimo volume, price five shillings, cloth, entitled, “Lectures for These Times,” on the following subjects: View of the present state of religion in the world;—Scripture and tradition;—Justification by faith;—Constitution and design of the Christian church;—The kingdom of Christ;—The Christian doctrine of the sacraments;—Origin and progress of the corruptions of Christianity;—Witnesses for the truth during the dark ages;—History of the reformation from popery;—Reasons and results of the reformation;—History of protestant nonconformity;—Reasons for not joining the church of England;—Exposure of antichristian assumptions;—Special duties of protestants in these times.

Mr. Collins of Glasgow has requested us to say that he intends to commence, on the 1st of May, a new issue of the works of Dr. Chalmers, in fifteen volumes. This series will include the recently completed Lectures on the Epistle to the Romans, of which we hope shortly to give a review. The whole of the uniform edition in twenty-five volumes is now published.

* The omission of a few lines, our correspondent will, we trust, excuse—Ed.

THE MISSIONARY HERALD.



MISSION-HOUSE AND SCHOOL-ROOM AT BELIZE, HONDURAS.

BELIZE, HONDURAS.

On the southern part of the North American continent, in the province of Yucutan, is the British settlement of Honduras. Its name is derived from the bay by which it is bounded on the east, the word *hondura* signifying depth of water. It lies between the parallels of seventeen and nineteen degrees of north latitude, and eighty-eight and ninety degrees of west longitude. Its coast line extends about 270 miles. Its staple articles of commerce are mahogany and logwood.

The chief town of Honduras, Belize, is called Valize by the Spaniards, taking its name from a river which runs through it. It contains about 250 white inhabitants, and 2500 black and coloured people. Here the Baptist Missionary Society has had a station twenty years, connected with which are three Sunday Schools, a school on the British system, and an infant school. Our missionary, Mr. Henderson, in his last letter writes thus :—

My heavenly Father is favouring us with bodily health. The mission work engages us fully ; indeed, it has arrived at that pitch that I cannot attend to all, even within the Belize station, much less without. It has become quite requisite to have liberty to travel to visit the out-stations, and, as occasion favours, to extend them ; but being alone I am fixed at Belize. Shall I remind you that this is not an islandic but a continental station, and thereby capable of vast extension. I should like to answer a few questions from the Committee relative to this field of missionary enterprise. I am persuaded I should not be long afterward without help. One missionary on the border of a country inhabited by millions ! Enough light to show their darkness, but totally insufficient to aid them. Hear, consider, help, my dear brethren. Let us dare difficulties ; collect the scattered and peeled people. After Jamaica, nothing short of the continent ought to satisfy us.

A S I A.

DINAJPUR.

Mr. Smylie writes thus :—

July 1st, 1842. I have been once more to Sádámahl, and am happy to say God has been very kind in preserving me from fever both in going and coming through the jungle, though at this season of the year it is very prevalent. I thought I could observe something more warm and affectionate in the people of Sádámahl than I have for a long time past ; I pray God that they may continue to grow and increase daily in holy and heavenly love. The little flock at Dinájpur is much in the same spirit as when I wrote last ; they enjoy peace, and I trust some of them are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I have frequently been hindered from going

to the bazar in consequence of the rain. I have, however, been there whenever the weather would allow. The people begin again to seek more after tracts than they did for some time, and I hope they may be permitted to come round again. During the past month I met with several who had beyond all doubt read the books they had received. A youth who had got a tract at the melá called for a book ; he was evidently glad we had met. He mentioned several things he had learned from the tract I gave him, but he had particularly noticed that lying and sin must be forsaken. He then answered, " My book was a very small one, or I would have learned more." I gave him

a gospel, with which he seemed greatly pleased.

The next was a Hindu, who has many disciples; he resides near Gorághát, but has frequent business in Dinájpur; this man expresses much regard for the word of God; he has been often here, and taken books for his disciples; and has brought numbers of his disciples here for books. He would very cheerfully undertake to distribute books for me, but I am not anxious to trust him with many just yet. He is a solid looking, sensi-

ble man. He says he wishes every man to have these books, and to read them, for he himself says it is improper to keep such a book and not read it. Many people from his neighbourhood have got books from me. He has promised to call as soon as I have a fresh supply, on his way to and from his residence. People with whom he converses request him to call and get books for them. The men of his own caste are not the only people who do this, but Musalmáns also employ him.

DACCA.

The following passages are from the Journal of our aged missionary, Mr. Robinson.

Sept. 2nd. On Lord's-day, the 21st, I preached in the native chapel, from John iii. 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Some went, and some came; but I was not without a few to listen to me, and two or three appeared very attentive. Two young men remained all the time; one of them, a bráhmaṇ, whom I have known a long time, left his home on purpose to attend. He is suspected, by his connexions, of a leaning towards Christianity; and I am myself inclined to think, that if he could secure some employment, which would render him independent of his idolatrous connexions, he would declare in favour of Christianity, and regularly attend our place of worship. The fear of total destitution operates on him; and I think on some others, who would, could they do it with impunity, publicly renounce idolatry. The poor Hindu has more to fear, if he becomes a Christian, than almost any person on earth. It requires the spirit of a martyr to become a Christian, under a positive certainty of starvation; nay, is it not easier to dare a prison or even the scaffold, than to meet this utter destitution? How desirable is a total revolution in native society! I sigh for it, but how tardy is its progress!

A baírági was present, during the whole service, on the morning above mentioned. He has one of our Bengáli Testaments, which he has long carried about with him in his beggar's bag. It bears evident marks of having been much read. The poor man says, that Christianity is the right way, and Jesus Christ the true Saviour. So I suppose his conscience and judgment tell him; but he is not willing to leave his old trade of begging, and declare himself a Christian.

in the native chapel, and had a good congregation. The people were beginning to collect for a great festival in honour of the abominable Krishna; crowds passed the chapel, and many individuals stopped to hear. Two very respectable Hindus, who were in the chapel when I arrived, remained till the close of the service. When I had done, I said to one of them: "Who do you now think is the true Saviour?" My text had been, "We have redemption through his blood, even the remission of our sins." I thought I had spoken very plainly, and was willing to hope that the poor man had received an idea or two on this important subject; but what was his answer to the question, who is the true Saviour? He said "People may worship whom they please; there is salvation in them all;" meaning in Jesus Christ, in Krishna, or in any of the debtás. "But," said I, "are not all your debtás great sinners? and can a sinner save a sinner?" "What sins," said he, "have our debtás committed?" "Every kind of sin; but suppose a man were to go to your washerman, without your knowledge, and demand your clothes, would he not be a thief?" "He would," observed several. "And supposing that, on your washerman refusing to give up your clothes, the thief were to kill him, would he not then be both a thief and a murderer?" This the man himself admitted. "Just such," I added, "is your Krishna, according to your own shástras." "Well!" said he, "if the debtás commit sin, they must suffer for them." "Very good," said I, "they must suffer for their sins, and for that reason none of them can save you." Here he appeared confused, but was by no means inclined to relinquish his confidence in the debtás. Further conversation followed, but there was not the least appearance of any good impression. Well does the scripture teach, that the human heart is a heart of stone. Had I taken a stone, and

On Lord's-day, the 28th, I preached again

hammered on it half an hour, and then stopped, and seriously questioned it about its feelings, should I not have received an answer quite as satisfactory as that which I received from this poor man? His answer shows that he had felt no more than a stone.

On my return, I inquired of a man, who was walking by my side, about the approaching festival; and I remarked, that the people of Dacca would commit a great sin by engaging in the worship of Krishna. "No," said he, "they will not worship him; they will only have a little amusement; I know there is but one God." "But all this," said I, "is done in honour of Krishna, and is therefore sinful; and when you all bow down to images, is that also amusement?" "Yes," said he, "that is only amusement, *tamáshá*." "But," said I, "God has forbidden all bowing to images: hence bowing to them is a sin, by whatever name you may call it." "I know," said he again, "that there is but one God." "Then why do you not worship that one God, and him only?" Here we parted; but I observed, that as he passed a temple, he did not stop, as many do, to bow to the image.

Oct. 4th. I suffered last month from debility more than from disease; and, on one sabbath, was unable to do any thing. Towards the end of the month I felt stronger, and went out one evening with brother Leonard to preach. My last attempt had been made under a banyan tree at Faridábád; and I felt a wish to recommence where, through illness, I had been compelled to desist. Many people came round; some heard while others disputed; but all that could read seemed anxious for books. A Hindu was greatly exasperated because I would not admit the claims of Krishna; but continued to assert that I would hear nothing in his favour. He at last walked off in great anger, and I was glad to see him depart, that I might address those who were willing to hear quietly. I had afterwards a warm dispute with a Musalmán. "What," said he, "do you assert that our Qurán is false?" "I do assert it," said I, "and I shall never change my tone, living and dying I shall assert the falsehood of the Qurán. If I see

you about to cross the river in a rotten boat, it is my duty to tell you that the boat is unsound, and that you will probably lose your life in the attempt to cross." His passion now moderated, and he requested a book. Another contended that there is great merit in the prayers of Musalmáns. "A man who prays," said he, "will do no evil." "Oh!" said I, "that will not do; I have a servant who both prays and fasts, yet he is a cheat, and even a great thief. My cook is not only a Musalmán, but also a Ferájí; he spreads his mat and prays in my cook-room, and there too he steals my property." The people laughed, and this advocate of the praying Musalmáns was silent. Long experience, both in this country and among the Malays, has taught me that a Musalmán who prays, is generally a worse man than one who does not pray. Among a set of boatmen, if there is one who prays, he will generally be found the most obstinate and disobedient man in the whole crew. So a Musalmán who wears a beard is generally a worse man than his beardless neighbour. The beard does not make him worse; but his pride induces him to wear a beard, and his haughty spirit will be seen in his conduct.

On sabbath-day, the 25th, I had a good congregation at the native chapel; they heard with more attention than usual, and I felt more than usual liberty in addressing them. I thought I had a little strength again, and quite hoped that I could exert myself so much; but I soon had an intimation that my strength was but small; and I was so exhausted by preaching that I could not stop to converse with any one. One of my hearers walked part of the way home with me; but he was so loquacious that I could say but little. The burden of his song was: "If we become Christians we shall get nothing to eat." This is the objection of many; and, in the present state of native society, it is too well founded. In this city there is no prospect for a poor man, on his becoming a Christian, but starvation. Oh that the chain of caste were broken to atoms, —like the golden calf, ground to powder!

A F R I C A.

FERNANDO PO.

The following account of the serious illness of Mr. and Mrs. Sturgeon will excite deep sympathy, and at the same time show how important it is that at such a station as that which they occupy there should be a greater number of missionaries together. It is given in a series of letters written in the month of December.

We have again felt the rod of a kind Father. For some weeks I had been the subject of much pain and restlessness, and repeatedly said to Mrs. S. that I should soon be revisited with fever. This, however, did not deter me from feebly fulfilling my varied duties, until the 3rd ult., when I was constrained abruptly to close the marriage service, to which I was then attending, leave the room, and retire to bed. My looks and faltering voice stamped sincerity upon the apology which I presented to the parties concerned for my thus acting. Medical aid being promptly obtained, by Saturday I had sufficiently recovered my strength to conduct the evening prayer-meeting; and on the following Lord's-day I entered with spirit into my great Master's work. My dear wife often united with me in imploring, with submission to the divine will, that if either of us should fall sick, the other might remain in health, to render assistance, as there is no one here who has any competent knowledge of attending upon white people under such needy circumstances. But, as the subsequent narration will show, this was not the Lord's will. "His ways are not as our ways, nor his thoughts as our thoughts." On Monday, the 14th ult., I was taken ill of remittent fever. I attempted to teach the children as usual, but was unable to do it. My dear wife, although herself unwell, relieved me of the girls, by taking them into another room. In the afternoon I took my seat in a chair, and rested my head, simply attempting to keep order, by giving directions to the monitors. As soon as school was over, I threw myself upon the bed, and there I lay unable to rise. About six o'clock Mr. Hensman was sent for, who gave me some medicine; at the same time informing me that he was then going with Mr. Scott to North West Bay, to negotiate with the absent Kroomen, and to endeavour, if possible, to get them to return to their work. This did not give me much uneasiness, as Mr. Hensman said he should return the next day, and that he had given directions to a person who possessed a partial knowledge of medicine, to attend to me the next morning according to the symptoms of my disease. The pain in my head was great during the night, but we had no vinegar to apply to it, to give even a temporary relief; nor could any be procured in the town. The next day I was cheered, as I supposed, with the song of the Kroomen, naturally concluding that Mr. Hensman was with them. But this anticipated cup of pleasure was soon dashed from my lips, for they were not Kroomen whose notes had revived me, but Bimbia people, come to Clarence to barter their goods, and visit their friends. I continued in suspense and great pain throughout the day, having only received a little medicine in the morning, agreeably to the advice of the doctor, previously given. My mind

was naturally anxious under such circumstances, as I knew that Mr. Hensman, in addition to his professional aid, was the only one who could supply me with vinegar, which I hoped would partially ease the pain of my head, which was almost insupportable. My beloved wife, in consequence of assembling the girls belonging to the school, to teach them sewing, could not tender to me that constant sympathy which my delicate state required, although she laboured far beyond her strength to relieve my aching head, and heal my wounded spirit. The gloom of night covered me, but no doctor! A few limes were cut, and applied to my head, but they were of no avail. The night was a memorable one indeed. Oh that it may be sanctified to my good!

About ten o'clock, A. M., next day (Wednesday), the joyful news came, that Mr. Hensman was returned. He was quickly applied to, and speedily arrived. He gave me some suitable medicine; sent us some vinegar, and I had a slight relief from pain, until ten o'clock, P. M., when it returned with such violence as almost to bereave me of my reason. From that hour until Monday, the 28th ult., I was not fully conscious of what I said or did, except at short intervals, and could not converse with my friends on any subject. A free use was made of the vinegar with which we had been so mercifully provided, but I continued in great agony during that night and on the succeeding day, having none but my dearest wife to wait upon me, who, besides her school labours, had to superintend the domestic concerns, which is not a trivial thing here. Feeling assured that I should sink under exhausted nature unless aid was speedily obtained, it was resolved that upon the following day a sofa should be obtained, and that I should be removed into my study, and have a constant attendant, and Mrs. Sturgeon was to detain one of her girls to assist her. This plan I contrived with a distracted head and a distressed soul. But there was none to help. Hoping that such a change would be beneficial, I watched for the morning with intense concern.

But alas! the opening day, like Ezekiel's roll, unfolded only "lamentations, and mourning, and woe." On Friday morning a young man was engaged as my constant attendant, a sofa was obtained, and all was in readiness for my removal into my study, which, with necessary assistance, was soon done. Soon after my removal into my study, I heard my beloved wife weeping aloud. Being almost insensible with pain, and greatly exhausted, I took no notice of it. But hearing her heart-rending cries continue, I rallied a little, and in broken accents said, "Do not weep, my love. Do not weep." I said this supposing that she was weeping on my account. I received no answer. At this mo-

ment a dear, active brother stepped in, and offered his services. I regarded him as a messenger sent to me from God. The mention of this fact fills my mind with as tender emotions as ever fired the human breast. O my soul, praise, for ever praise the Lord! "I will sing of mercy and judgment; unto thee, O Lord, will I sing." My first inquiry was for Mrs. Sturgeon. The affecting reply was, that she was laid prostrate upon the bed with fever, and that the doctor was sent for. Remotely conceive, if you can, ye that dwell in your "coiled houses," surrounded with your beloved kindred, whose instinctive tenderness hastens to suppress your rising smart, what must have been the state of my mind upon receiving this information. The bitterness I had before experienced, keen as it was, was only "the beginning of sorrows." I took the hand of my friend who had offered his assistance, and with many tears asked him if he could be with me night and day for a week, and superintend our affairs. To this request he kindly agreed. But he knew nothing about the house, and there was nobody to direct him. Our cook only knew his own work, Mrs. Sturgeon directing him in the smallest things. Our other servant is a liberated female slave, and though very useful when with her mistress, of no service without her, knowing only about half a dozen words in English. My pains were aggravated every few minutes respecting things about which I could give no account; enduring great suffering—my hearing almost gone, my eyes exceedingly dim, and quite helpless in myself. The medicine came, but nobody could read the labels! My distracted head was roused to enable me to read them; but I failed, and fell upon my pillow exhausted. But necessity soon inflicted similar torments upon me. I then gave my judgment; but it afterwards proved to be an absurd one, as I took the wrong medicine. I was afterwards interrogated respecting the medicine belonging to Mrs. Sturgeon; but I had taken it, and did not know it. At this solemn time my beloved wife, although not suffering so acutely as myself, yet in other respects was much worse; for she could not make her attendants understand, either by words or signs, while mine could comprehend both, only they knew not how to manage affairs without instructions from me, which in my situation was a painful ordeal for me to endure. This trying state of things continued for several days, but having but a partial consciousness of what was going on, I can give no account of what took place. I could not tell that I should again see her, who was my only earthly comfort; for in this country if persons die in the morning they are buried in the evening, and my dear wife had not recovered her previous illness, which had greatly reduced her tender frame. But I was too near the verge of the tomb myself to

be capable of dwelling much upon this subject. What would a fellow-labourer have been worth then?

On Saturday evening I was more composed; but on Lord's-day, about three o'clock, A.M., the pains returned in my head with such force, that Mr. Hensman was sent for, who recommended a blister; but when it came I felt much better, and therefore did not apply it. From that time I began to amend, until the following Wednesday, when the doctor pronounced me free from fever. On Thursday I was permitted to take a little fowl broth, which much strengthened me. In the evening of the day, while lying upon my couch, my head was sufficiently clear to allow me to take a calm survey of past events. O that memorable night! How humbled was my spirit! How firm my hope, while on the wings of faith and love I walked the ethereal regions! Ere I left England I counted the cost. I parted with the world for Christ, and now I possessed all in him. I was quite resigned to the will of my heavenly Father, either to live or die, as might be most pleasing in his sight. Eternal praise be ascribed to the God of all grace for imparting supporting grace in the trying hour.

On Lord's-day the 27th ult., I had so much improved as to be able to walk across the room with the assistance of two persons; but I breathed with great difficulty, and frequently had to pause when walking, for some minutes, to recover myself. I made a poor figure outwardly, but inwardly all was calm. My bodily strength had greatly failed, but the Lord was "the strength of my heart," and I knew that he would be "my portion for ever."

When I was taken ill we only had about six ounces of flour, nor could we purchase any more, there being none in the stores. As I could take nothing but toast-water, the little flour we had was made into a cake for that purpose; but I could not cool my burning throat as often as I could wish with this wholesome beverage, as the cake, unlike the widow's "barrel of meal," began daily to "waste," and we had no hope of a fresh supply. But on Friday the 18th ult., a dish of flour, containing about six pounds, was sent us by Capt. White. Early in the next week, a vessel, commanded by Capt. Grove, entered Clarence Cove. On the following Friday, my dear wife, feeling our destitute condition, urgently requested me to send for the captain, with the view of purchasing vinegar, ale, and a little wine. I felt how unfit I was for an interview, the nature of that contemplated; but as I understood he (the captain) was going to leave us in a few days, I thought I had better do it, as I should have no opportunity of purchasing things, so necessary at that time, when he was gone. He was sent for, and was soon at my elbow. After a pleasant introduction, I asked him if he could dispose of a few things to us. The captain

very politely expressed his inability to do so. He appeared very intelligent, talked most affectionately to me, and having promised to see me again, left me, but not without some hope of being benefited by his aid. The next morning the captain re-appeared, with his man and a cask containing three bottles of wine, half-a dozen of mild ale, and a pot of jam. He said he was sorry he had nothing to sell, but should be glad to present the things above-mentioned to us. This generous-hearted captain then left, and I have not heard of him since, he having gone to Cameroons to purchase palm oil. In the evening the Lord moved the heart of another gentleman to send us a small joint of meat, with a kind note. The next day both myself and Mrs. S. were ordered to take a little animal food, and Mrs. S. was allowed some ale. Now, sir, receiving such signal blessings as those which I have now enumerated, surely it becomes me to say of the Lord, that "he hath known my soul in adversity." Nor can I forbear breaking forth in the grateful strains of the Psalmist, "What shall I render to the Lord for all his benefits toward me?" And I am sure that it will afford you great pleasure to hear that the members of the church and congregation treated both myself and beloved wife with the greatest esteem and tenderness. If they did not minister so much to our comfort as was desirable, it was simply because they could not do it; but they made it evident that they were glad to do what they could to comfort us in our affliction. For about a week I had two of my male friends with me night and day. In former sicknesses I had to send for persons to assist us, and in many cases found great difficulty in obtaining them, as they were engaged in various lawful pursuits, but in my recent illness, being inadequate to this task, they made arrangements among themselves, and never left us destitute. Our cook having been taken ill three days after Mrs. Sturgeon was attacked, we only had our female servant, independent of our friends. From our peculiar situation I have learnt the strong affection of this despised people to those who do them good; and if your missionaries should be entirely thrown upon their mercy, as we have been, it appears that they may expect from them universal sympathy and aid.

Through the good mercy of our God I am fast approaching a state of convalescence, and I hope in a short time to enter upon that work which is so dear to my heart. I am sorry to inform you that it is impossible to continue the day-school. We commenced the school on the 27th of June, with twenty-two scholars: by the 1st of August the number had increased to seventy-one. Mrs. S. then took the smaller children (about thirty in number) into an adjoining room, and partially taught them on the infant system, with which

they were much delighted. I instructed the elder boys and girls on the British system, as far as my inferior accommodation would permit me to do. We found these labours very harassing; but I felt that I was sufficiently rewarded for my efforts and anxiety from the knowledge I acquired of the African disposition and character, through the medium of the children; and through them I also had communications with many persons whom I otherwise should scarcely have known; and I felt pleased that the children began to advance a little in useful knowledge. But with my dear wife it was far otherwise; such laborious efforts were too much for her feeble frame, combined with her domestic affairs and her other important duties. Borne down by too much labour, Mrs. S. was attacked with fever, which compelled me to close the school for five weeks, my beloved partner not being able to bear the noise of the children, and it was indispensably necessary that I should attend upon her. The school was re-opened in the latter end of September, with twenty-four scholars, but the number soon increased to upwards of thirty. I took no infants, as I knew I could not attend to them. But I told their parents that as soon as I had properly trained the elder children I should be glad to receive them. This was my fixed purpose, but the Lord had ordered it otherwise. Finding the children in a very rude state, and receiving no assistance from Mrs. S., her strength being greatly reduced by her second attack of fever (her first illness being at the commencement of the rainy season), I felt it to be a burden too heavy for me to bear up to the day of my affliction; and when I add to these difficulties those arising from the claims of visitors, inquirers, marriages, and deaths, you will not be surprised that the pains in my head were frequent and severe. Often I have visited and received inquirers until the hour of breakfast, which, when finished, I have found several persons waiting in the piazza to talk with me; the same at twelve o'clock until the school again commenced; the same in the afternoon until the time of our evening service. Thus I have been shut up nearly the whole of the day with scarcely time to take my meals; at the same time enduring the painful feelings of not having effectually taught the children. But I could not feel justified in giving up the school until I had employed every effort to establish so important an institution. But having to close it again through our recent affliction, and my beloved wife reduced to the lowest state of weakness, with myself, I feel confident that were I to reopen it, in a short time either Mrs. S. or myself would again be brought to a bed of sickness. But, sir, we have the satisfaction of reflecting that many of the children who could not read words of monosyllables when they entered the school, could, at the close of it, read parts of the New Testament tolerably well. Many

short and precious texts of scripture were deposited in their memories, which, we hope, ere long will find their way into their hearts, and, by the Spirit of God, germinate and blossom to the everlasting honour of God, and the salvation of their immortal souls. They have also been taught to sing in parts; and the very infants, while sitting on the thresholds of their doors and in pacing the streets, may be heard singing, "Oh that will be joyful." So that, while my path appears clear, that I must now resign my dear little charge, I cannot but indulge the hope that our labours have not been in vain in the Lord.

I hope (p. v.) to resume my public labours on Lord's-day next, the 18th inst. I feel very weak, but being in some degree purified, by the good hand of the Lord upon me in affliction, my spirit pants again to proclaim Christ crucified to perishing immortals. I bless the Lord your committee has sent me here to labour in the heavenly work of missions, although an isolated labourer in a strange land, with no definite advice from those by whom I am appointed how to act; but hitherto the Lord has prospered me. I could not wish any other missionary to endure those sufferings which I and my beloved wife have experienced through being thus situated; but I have found it truly profitable, as it has enlarged my views, and, I hope, much increased the spirituality of my soul. When I began my labours on

this beautiful and luxurious island, I attended to the Lord's-day and week-evening meetings with the same punctuality as at the present time; but in visiting the sick, conversing with inquirers, and in instructing the people generally, I had no particular method. Having an awful responsibility resting upon me, and no coadjutor to consult with, I began seriously to consider how I could best husband my time and improve the state of things. Solitude and the thick darkness of night witnessed the fervour of my aspirations to him who "neither slumbers nor sleeps," but is ever able, ever willing to sustain his feeblest servants when employed as instruments in implanting his divine impress on the wretched and the lost.

In order that the sick may be regularly visited, four of our brethren are appointed to this duty at a church-meeting called for that purpose. The persons appointed to this office visit the sick every day, each brother taking the office for one week; and as the brethren are always ready for their benevolent work, no difficulty occurs in the arrangement. A remark of a dear brother, when this plan was formed, has been very useful to me: speaking upon the subject of visiting, he said, "When people die, and I have not been to them, I feel it." But there is too much work for your feeble agent, although he derives such important assistance from every brother and sister of the church, for all work here.

The following passages, contained in letters from Mr. Sturgeon to Mr. Brawn, and brought by the same vessel, are of a more cheering character.

I should have been glad to have written to you long since, but my numerous claims have prevented me. But being unable to attend to my public duties through my recent illness, I gladly embrace this opportunity of informing you respecting the work of the Lord here, and the awful state of the people in the neighbouring towns. The short time I have spent on this island has been the happiest period of my life. My sufferings may appear to have been great, but they are nothing when contrasted with the smiles of Him, who in so much love has condescended to bless my feeble efforts to spread his truth among this dark, yet peculiarly interesting people. Nearly the whole of the inhabitants of Clarence attend upon the means of grace. In consequence of the increase of our congregations, we are preparing to build a commodious chapel. We began this work with much trembling, but the Lord making our way to prosper, we became much encouraged; and we have now collected £70 in money and planks. At times I have had a little anxiety lest I should grieve your Committee by taking upon me so great a work at such an early period of my labours. But maturely considering the subject, my mind is composed, as we could ac-

commodate only about two thirds of those who come to hear the word of God. All the friends wished to erect a house for God, and were willing to give their money to promote this object. The officers of the Niger Expedition have cheerfully contributed upwards of twenty pounds. We shall not take any step by way of building until we have received instructions from your Committee, by which time I hope additional labourers will be here, to cheer our hearts by their presence and sympathy, and be sufficiently numerous to point the perishing thousands around to "the Lamb of God, which taketh away the sins of the world."

A few months ago the wife of king Yamba died, when twenty-two females were arranged in a line, and beheaded, that they might wait upon the queen after her death. The young man who gave me this information, being engaged in Captain Becroft's vessel, has frequent opportunities of witnessing the superstition and cruelties of neighbouring tribes. My informant very recently saw them bring a man, bound, to the borders of the sea, and deliberately throw him in! The poor man being visited by God with sickness, they could not bear to see him, so they cast him

away, as a worthless thing. Four men also, who were charged with witchcraft, were brought from the plantation upon which they had been employed, and cruelly beaten upon their backs with cutlasses, preparatory to their being beheaded. The day on which these horrid deeds are perpetrated is called *grinabo*. These awful scenes, being frequently repeated, naturally tend to harden the heart. The truth of this position is established by each family having in their possession a human skull! They call it "*Obassa*" (God). To this god they give drink and yam. The plea of the head men for this dreadful sacrifice of human life is, that "they have too many slaves now, as they cannot sell them." Therefore, for the most trivial offence, they often plunge them into eternity, in the manner above described.

The captain of a French schooner waited upon king Yamba a few months ago, and requested him to sell him a cargo of slaves. King Yamba replied to him, that "he had signed a treaty sent him by the queen of England, *not to sell any more slaves*, and he could not break his pledge; but he (king Yamba) would give him *oil* for his goods, but *no slaves*." Thus the English government prevented the traffic in human blood in this instance, and we hope for ever, between this despotic king and slave dealers. As the English government have adopted a wise policy, and conferred a great blessing upon that wretched people, let English Christians send them the greater boon of the gospel. I am surrounded by those who commit deeds so depraved in their nature, and awful in their effects, that I can emphatically say, "Mine eye affecteth my heart." And will not you, sir, and all your beloved brethren in the British Isles, sympathize with me, and more ardently pray for those pitiable creatures who are drowned in superstition, and whose minds are barred by the most selfish principles and cruel practices, against all that is lovely and good? But I am sure you will not stop here; you will work as well as pray. "The harvest truly is great," but where are the labourers to be found who will be willing to labour, suffer, and die, in this cause of truth and love?

The votaries of Mammon find free access to Old Calabar, Bimbia, Bonny, and numerous other towns upon the western coast of Africa, and they can penetrate far into the interior too; and have not others, actuated by the same principles, endured the hardships peculiar to the frozen regions, and those of the

torrid zone? And what contempt of dangers and sufferings have been evinced by those who have attempted to explore the Niger and the Nile! And few of them, if any, had any higher objects in view than opening new light upon science, acquiring wealth, or the obtaining of renown. Shall these, dear sir, who labour for a corruptible crown, "be wiser in their generation than the children of light?" Will not those who have received the gospel in humble dependence upon the divine blessing, carry it to the lost sons and daughters of Africa, who are "sitting in darkness, and in the region and shadow of death?" remembering that those who win souls unto Christ will occupy the most elevated seats in heaven, and have their joys swelled through an eternal day. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The misery of Africa is great, and her claims strong upon the British public. Let, then, efforts be put forth commensurate with her present awful condition, and with the unalterable commands of Him who is King in Zion, and soon her gloom, superstition, and barbarities shall disappear, and the Lord alone shall be exalted.

I ought to state to you that since I have been engaged in writing these letters, a young officer employed in a man-of-war has informed me that king Yamba said to the commander, a few weeks since, that he wanted a missionary to live amongst them, and instruct the people, and one man to teach them how to make sugar. This desire for the gospel I hope will be met by your Committee as soon as their resources will allow them to adopt so important a measure.

It is with unspeakable satisfaction that I inform you, that one of the persons whom I last baptized is a Booby woman. Her piety is great, considering the few advantages she has enjoyed. Whenever her countrymen come to see her, her greatest delight is to tell them of Jesus Christ. When I have examined her, as to the state of her soul, she has, in substance, given me the following statements: "First time me hear the gospel, but no feel it; my mind full of foolish ting. Now me feel de word, my heart judge me too much; it make cry. I no sleep. Old fashion no good; I want to serve Jesus Christ. I great sinner; I do too much bad; but Jesus die for poor sinner, and when I pray to him I feel him love in my heart; I want to keep him commandment."

WEST INDIES.

BAHAMAS.

A letter from Mr. Rycroft, dated Nassau, Feb. 24, 1843, gives the following account of his arrival and first impressions.

I hasten to inform you that, through the goodness of our God, we have reached the place of our destination in safety, having been six weeks and four days in performing the voyage.

On the morning of Feb. 10th, at eight o'clock, we cast anchor before Nassau, and in a short time were pleased to find ourselves in the company of dear Mr. Capern, with our worthy sister, Mrs. Pearson. Their presence much refreshed us, as we were glad to meet again with Christian friends who could exchange thoughts with us on the truths of the gospel, and with whom we could bow the knee at the mercy-seat.

As we descended from the vessel into the boat which was to convey us to the shore, our pleasure was raised to the highest degree by beholding the people hastening from the market-place (leaving their calling) to the place of landing, where we found them formed in ranks on either side of us, ready to show their gladness at our arrival. The hearty shaking of hands with the vast multitude of joyous faces emphatically bespoke the pleasure these sons and daughters of Ham experienced at my arrival, toward which they have been anxiously looking. Their salutation was in substance, "We long pray for you, massa; we glad you come safe: praise God you come safe, massa." The people appeared as though they could not be joyful enough at seeing us. Their testimonies of affection quite melted me, and constituted an ample reward for the toil and danger through which we had passed.

From the place at which we disembarked to the mission-house, this devoted people followed us, some walking before, others at our side, and others behind us. When we reached the mission-house they formed themselves in ranks on either side of us, through which we passed with affectionate greetings of welcome. Evidently there is a people here whose hearts God hath touched. Throughout the day great numbers of the people came, as they termed it, to welcome us "home." I told them that as they had been praying for our safe arrival, and as God had graciously heard them, now they should pray God to make me abundantly useful to them and to others.

On the evening of the day we reached this place, the bell of the chapel was rung, and in ten minutes' time we were rejoiced to meet in God's house with from five to six hundred

precious souls. Close and serious attention evidently pervaded each mind. I never beheld a more pleasing or orderly congregation in England.

I have now been two Lord's days on the island, and have occupied the pulpits of both the chapels, having at each service large congregations; indeed, at times we have been crowded excessively. The whole town seems to be moved, both black and white.

For obvious reasons I have held close conversation with the class-leaders, and with the members also of the church of Christ here, and am exceedingly glad to be able to testify that I have not in all my travels amongst the churches in England met with persons who understood the way of salvation more fully, or live the gospel more usefully. I see here more that is gospel-like in the character of the people than, alas! I have seen in many churches in your land. We have abundant cause to bless God, who has manifested his power in the subjection of this people to the faith, hope, obedience, and love of the gospel.

Permit me, in confirmation of these statements, to present you with the statements of one of our young members, a boy of fifteen years of age. I give you his words verbatim. "Oh what a blessed thing it is that Christ has died for we poor evil things! sinners we are. Now when I consider this, it is merciful and goodness that Christ has done, for we have lost our way, our happiness, our comfort, and our hope. But Jesus Christ come and declare to us that we are in the wrong road, and he put us in the right way. He is our way. 'I am the way, the truth, and the life.' 'No man cometh unto the Father but by me.' He came and opened the way for us where happiness and blessedness flow. He comforts us by his Holy Spirit by guiding us through all difficulties and all trials; and gave us his gospel. In this gospel we have hope for the eternal things. Now after Christ has done all this great goodness for us, what shall we give to him? He want nothing else from us but that we give him our heart. Now when we believe in Christ, and give our hearts to him, we have done all that he requires of us. For every thing will be well with us, and we will delight in every cause of Christ." These are the expressions of an African five years since brought to this colony.

I have cause to praise God, who continues

health and strength to me and mine. We suffer nothing by the change of climate, though for the time of year the air has been hot. I preach three times on the Lord's-day without fatigue. May the Lord long continue my health and strength for good to this people, as there is great claim upon the time and labour of the mission here.

Brother Capern had the pleasure of adding sixty to the church the Lord's-day before our arrival; persons whom he had previously baptized.

We found the workmen busy cementing the chapel, which will be finished in a day or two. They had also thrown a wall up round the meeting. A chapel is just finished at Carmichael, and two are being built, one at Adelaide and the other at Fox hill.

I found the Sunday-schools well attended, and in the day-school upwards of a hundred

scholars. The children in both schools evidently possess considerable biblical knowledge, readily answering questions put to them. They are far removed from confounding Jesus Christ with John the Baptist, or looking to any thing as their saviour save Christ the Lord.

Brother Capern has two youths under his instruction with a view to usefulness upon the out-islands. There are two persons constantly labouring in the cause here; one I have seen, the other is now on the out-islands.

We should be much aided could you send books for the schools.

On the whole, the aspect of the cause here is good; and through the blessing of God upon our united efforts, I hope that at no distant period the Society may have abundant cause to rejoice in the triumph of the gospel over the whole of these islands.

In a subsequent communication, dated March 9th, Mr. Rycroft says,

I am happy to inform you that I have cause to believe that I am not labouring in vain in this and other places. There is a sensible improvement in our congregations during the last few weeks; our meeting-houses are literally crowded; the people have to stand outside the doors. At our prayer-meetings we number from four to five hundred souls. May the good Lord make use of us who are here for the extension of his cause abundantly.

Mr. Capern has gone to the islands this week, where he can remain, he says, in com-

fort, as I am here. I accompanied him down the arm of the Atlantic which stretches before Nassau for some few miles. Had you seen the frail, little, and uncomfortable sloop in which he set off on his errand of mercy, you could scarcely conclude upon his safety. But the love of Christ constraineth us. During Mr. Capern's absence I shall attend to the demands of New Providence. Next week I expect to open a new chapel at Adelaide, fourteen miles distant from Nassau, westward of the island.

TRINIDAD.

At this new station, an account of which was given in our number for March, Mr. Cowen has commenced operations. In his first letter to the Committee since his appointment reached him, he writes thus:—

I lose no time in acknowledging the receipt of your letter of the 13th ultimo, conveying to me the decision to which you had been pleased to come in appointing me your missionary at Port of Spain. I earnestly trust the arrangement entered into has, and may continue to have, the special blessing of the God of missions, without whose approbation nothing that we may do can prove successful. When I reflect upon the magnitude of the work before me, I feel almost constrained to exclaim that I am altogether unequal to the right performance of it. While I remain unmoved in my original purpose of devoting all my remaining energies to Him who has called me to be his soldier, yea, and of consecrating every member of my offspring, as far as I can, to his service,—yet I have experienced

a greater sense of my own entire weakness and unfitness for the duties to which you have been pleased to call me, since the receipt of your communication, than I ever before remember. But I would not forget the ample supplies treasured up for the weak, in the great Captain of our salvation, who has led captivity captive. When I reflect upon the all-sufficiency of rich grace and love when influencing the heart, for the most arduous and trying undertakings, I cannot but take courage and go forward. The basest vessels are fit for the Master's service when they contain his heavenly treasure. When it is not by superior might or power of our own that moral conquests are to be gained, but by the enlightening Spirit of the Lord, whose office it is to impart all necessary qualifica-

tions to the most unpromising instruments, I would reply to my anxious spirit, with David, "Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for in the Lord Jehovah is everlasting strength." And with the indefatigable Paul, "He will supply all thy wants out of his riches in Christ Jesus." Allow me to entreat your special remembrance of our cause in Trinidad at the throne of grace. Here the most dense moral darkness, utter indifference to spiritual things, and degrading superstitions under the character of religion, prevail and combine to prevent the entrance into the heart of gospel truths. A moral death, an awful stillness, a fearful state of stagnation continues in this land to the present moment. Although efforts have been put forth by Christian friends for the last few years, yet comparatively little has been done of a sound, permanent nature. Satan reigns triumphantly in the hearts of this people, who seem to resist every principle of truth, while they yield willing obedience to the most disgusting, unmeaning, and God-dishonouring absurdities that could well be devised by a depraved and vitiated mind. I trust I am prepared to endure hardness, and to encounter difficulties in declaring among them the glorious gospel of Christ. But my labours may be like bread cast upon the waters, producing no fruit for many days. Let me entreat of you at the commencement, not to overrate my abilities for this work, neither to expect much from my feeble efforts; in the strength of the Lord, I beg to assure you of my faithful, untiring, humble labours, in sowing the seed of the kingdom, which I trust may be watered from on high. My great object, after all I may owe to you, is to please him who has put me in trust with his gospel, and I trust it shall ever be my aim to speak and act, not to please men but God, who trieth the hearts and the reins.

I have carefully perused the instructions forwarded me, and think the contents not only deserve compliance, but my approval. To the spirit that runs through them I cheerfully assent, and by the regulations contained I shall be guided.

Turning now to the information you have solicited in reference to the openings there are here for spreading the gospel, I beg to inform you that at present there are several localities having nothing afforded them at all resembling the pure, life-giving gospel of Christ. Although we have three agents from the Wesleyan Society, and two connected with the Scotch Secession Church, yet the most awful destitution and spiritual ignorance prevail. I herewith forward you a map of the island on a small scale, with the localities to which I refer marked for your information. As to facilities for spreading the gospel in this island of which you inquire, I know of nothing to afford you the least encouragement in commencing operations here but the existing necessity. While on this subject, I would just observe, that on the neighbouring continent, in the province of Venezuela, an entrance might be made, under the protection of its liberal government, for planting the cross, and proclaiming the gospel to the degraded votaries of popery. Can there be any thing done at Port of Spain by way of erecting a place of worship? All depends on you in this respect; here nothing, or next to nothing, can be done. The people here are so superstitious as to conceive worship cannot be properly carried on except in a place devoted entirely to that purpose. The use of a pulpit has been afforded me for a few occasions lately, but I should much like to see something done by ourselves, if possible, in providing a place. I mean for the present to devote much of my time in visiting the residences of the French inhabitants, and in reading to them, when they will permit, the word of life in their own tongue as well as I can, which may be blessed. As I cannot yet venture to speak it, I must defer preaching to them until I become more familiar with the language. Can any thing be done in course of time in the way of schools? This is a matter of vast importance in this community, and one that I beg to draw your particular attention to. Will it be in your power to afford, from time to time, a supply of books for children, with tracts and scriptures for sale and distribution.

SIDNEY, NEW SOUTH WALES.

A gratifying communication has been received from the Rev. John Saunders. It is dated October 14, 1842. Mr. Saunders says,

I have the happiness to enclose a draft for fifty pounds, as a Jubilee offering to your society. It is to be appropriated to the African mission. Considering the little information we had on the subject, our new

settlement in this land, and the distressed state of the colony, I think it a gratifying tribute. We were not acquainted with the exertions of the British and West Indian churches until after the Jubilee day. By this

act the chain of love is made to encircle the globe ; Australia, the last link, is enwreathed with Africa, either India, America, and all-beloved home. You will not expect any annual contribution, because we are united with our independent brethren in supporting the London Missionary Society ; and we also aid the German Mission to the aborigines. This we do for love's sake toward the elder congregational body in the colony, and because the labours of the London Missionary Society are directed toward Polynesia. The German Mission is properly Australian.

I will now detail our proceedings on the memorable 2nd of October, 1842. An early prayer-meeting at half-past six, which was well attended. Services at eleven and seven o'clock. The morning sermon was preached by myself ; the evening sermon by the Rev. Dr. Ross. The collections amounted to £26 4s. 7d. The Sunday-school contributed £2 10s. 3d. ; and subsequent donations have enabled us to make the amount now

sent. During the day open house was kept by Mr. Pite, formerly member at John Street, Bedford Row ; and much Christian feeling was thereby elicited. The members and deacons unite with me in expression of good will and Christian regard ; and we pray that a large amount of divine influence and blessing may attend you. Be assured you have praying brethren on this side the ocean, and that we are happy to mingle our prayers with yours before the Lord of the harvest, not only in our regular services, but at the missionary prayer-meeting on the first Monday in the month.

It is probable that, as we are 150 degrees of longitude east of you, our prayer-meeting commenced the day ; and we trust that the full tide of devotion followed the sun with accumulated power till the "happy homes of England" were awakened by his dawning beams. May Sidney continue to be the eastern tower from whence the glad voice of the watchman shall send on the call to prayer around the world !

HOME PROCEEDINGS.

The annual meetings of the Society were appropriately commenced on the morning of Thursday, April 20th, by a meeting for prayer at Devonshire Square Chapel. On this occasion the various parts of the service were taken by Messrs. Jones of Frome, Pilkington of Raleigh, D. R. Stephen of Newport, Middleditch, of Ipswich, Crofts of Ramsey, Fuller of Bow, Clarke from Africa, Williams from Agra, and Angus, Hinton, Pritchard, and Pewtress of London.

In the evening of the same day, after prayer by Dr. Cox, Mr. Elven of Bury addressed a numerous congregation, in Surrey Chapel, from Mark xvi. 15, "Go ye into all the world, and preach the gospel to every creature ;" which he illustrated as exhibiting, a glorious theme—a delightful work—and an extensive commission. The service was concluded with prayer by Mr. Spässhat of Bideford.

Our account of the subsequent meetings it is necessary to defer to another month.

REV. R. WILLIAMS.

Mr. Williams of Agra, whose impaired state of health has required a voyage to England, arrived in London, in safety, on the 17th ultimo.

REV. J. M. PHILLIPPO.

We are sorry to state that the health of Mr. Phillippo, though considerably improved since his return to this country, is not such as to allow him to take part in public services. Several arrangements had been made, in the hope that by the

month of May he might have been permitted to fulfil them. The opinion of two eminent physicians is, however, decidedly against his taking part in public engagements for some time to come.

While disabled from active service, our esteemed brother has been usefully employed in the compilation of a work which he intends soon to commit to the press, and for which he will be glad to receive the names of subscribers. It is to be entitled "Jamaica, its Past and Present State," and will comprise a sketch of its civil and political history, and illustrations of the intellectual, social, moral, and religious condition of its inhabitants, particularly showing the benefits resulting from the abolition of slavery, and the effects of missionary operations. One volume octavo.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of March, 1843.

£ s. d.	LONDON AND MIDDLESEX			£ s. d.	New Park Street—			£ s. d.
Annual Subscriptions.	AUXILIARIES.							
Dyer, Mrs., Sydenham...	1	1	0	Bow—			Collection	2 1 4
Groser, Rev. W.	1	1	0	Huntley, Miss, ...A.S.	1	1	Contributions	16 11 1
Gurney, W. B., Esq.	50	0	0	Brixton Hill, Salem Chapel—			Ditto, by Mrs. Ar-	
Ditto, additional	10	0	0	Collection	4	1	nold.....F. E.	5 7 4
Gurney, Joseph, Esq.	10	10	0	Subscriptions	7	3	Angus, Rev. J... A. S.	1 1 0
Gurney, Thomas, Esq.	2	2	0	Brompton—			Peckham—	
Gurney, Mrs. Thomas...	1	1	0	Collection	7	11	Sunday School	2 8 0
Gurney, Henry, Esq.	5	5	0	Subscriptions	4	15	Shacklewell—	
Gurney, Miss.....	1	1	0	Sunday School	0	3	Collections.....	17 1 3
Hislop, Mrs., Stepney ...	1	1	0	Camberwell—			Contributions	24 14 4
Hume, Mrs.	1	1	0	Contributions	94	1	Ditto, for Africa ...	8 0 3
Payne, Mrs., Walworth ..	2	2	0	Juvenile Association ..	5	5	Spencer Place	16 10 0
Phillips, Mr. Joseph ...	1	0	0	Sunday School Girls....	0	16	Staines, Collection	4 9 9
Salter, Mrs.....	1	1	0	Jackson, Miss, for			Tottenham—	
Thomas, Mr. Joseph.....	1	0	0	Entally	0	17	Contributions	27 10 1
Tosswill, C. S., Esq.	5	0	0	Chelsea—			Ditto, Juvenile As-	
Vines, C., Esq., Isling-	2	0	0	Collection and Boxes	6	10	socation.....	7 12 1
ton				Sunday School	5	0	BEDFORDSHIRE.	
<i>Donations.</i>			Devonshire Square—			Amphill and Maulden—		
A Friend, by J. Bockett,				Collection	15	4	Contributions, moiety	
Esq.....	10	0	0	Juvenile Association ..	22	11	8 13 6	
A Thank-Offering for				Contributions	36	18	Proceeds of Lecture,	
mercies received in				Eagle Street	19	0	by Rev. J. Bird.....	
time of need	5	0	0	Hackney—			0 12 0	
Clarke, Rev. John, Pro-				Collection	18	8	Blunham—	
ceeds of Jewellery by	1	1	0	Contributions	34	19	Contributions	
Fox, Miss, Islington, for				Ditto.....F. E.	3	0	3 7 0	
native boy, John Barnett	5	0	0	Ditto, for Africa ...	1	0	Sunday School Box ...	
Gregory, George, Esq.,				Ditto, for Entally....	8	9	1 0 0	
for Jamaica Schools...	1	0	0	Cox, Dr.....A. S.	1	1	Cranfield, Collection ...	
Purchase, John, Christ-				Hammersmith—			6 10 0	
mas Card by	0	12	8	Collections.....	9	15	Houghton Regis—	
Rawlings, Miss, Coll. by,				Sunday School	1	16	Collection	
for Monghyr	7	1	6	Contributions	36	10	Contributions	
Whitehorne, Jas., Esq.	5	0	0	Harrow—			2 15 4	
Wilson, Mrs. J. Broad-				Collected by Mrs. Kil-			Keysoe—	
ley	30	0	0	by.....	1	10	Contributions	
<i>Legacies.</i>			Hatcham—			Sunday School Box ...		0 15 0
Payne, Mr. Samuel, late				Jones, Captain ...A. S.	1	1	Leighton—	
of Derby.....	300	0	0	Islington—			Rev. E. Adey's—	
Do., for Translations. 100 ..	0	0	0	Contributions, by Mrs.			Collections.....	
Walker, Thomas, Esq.,				Barker.....	8	4	6 13 0	
late of Denmark Hill	500	0	0	Keppel Street, balance..	2	7	Contributions	
Williams, Mrs., late of				Lambeth—			Do., for Africa ...	
Clapton, second pay-				Juvenile Association,			Do., for African	
ment on account	250	0	0	Collection	9	0	Schools	
				Maze Pond—			Do., for African	
				Sunday School, for			Press	
				School in India	10	0	Heath Chapel	

BERKSHIRE.		DEVONSHIRE.		GLOUCESTERSHIRE.	
Newbury—		Plymouth—		Bourton on the Water—	
Collections	10 10 0	Collections	28 6 0	Contributions, for	
Contributions	13 14 8	Contributions	13 3 1	Africa	8 5 0
Do., Sunday Schools	0 17 11	Do., Ladies' Branch,		Chalford—	
		(moiety)	12 12 4	Sunday School	0 3 0
Acknowledged before	25 2 7	Do., Sunday School	1 1 9	Guiting and Naunton—	
and expenses	11 12 8			Sunday School	1 5 6
	13 9 11	Acknowledged before	55 3 2		
Windsor—		and expenses	33 16 3		
Subscriptions	1 11 6				
Sunday Schools	1 5 6	Tiverton—	21 6 11		
		Contributions	11 13 2		
BUCKINGHAMSHIRE.		DORSETSHIRE.		HAMPSHIRE.	
Fenny Stratford—		Bridport—		Beaulieu—	
Sunday School	0 2 6	Collections	2 15 4	Burt, Rev. J. B.	20 0 0
Ivinghoe—		Lyme—		Ditto	A.S. 1 1 0
Sunday School	0 5 0	Collection	3 17 2	Beaulieu Rails—	
Marlow—		Poole—		First Church—	
Collection and Contri-		Contributions	1 11 0	Contributions	1 16 0
butions	2 8 6	Weymouth—		Do., Sund. School	
Waddesdon Hill	7 4 2	Contributions	6 14 1	Teachers	0 4 0
		Do., Sunday School..	0 2 11		
CAMBRIDGESHIRE.		Wimborne—			
Cambridge—		Contributions	1 10 0		
Contributions... F. E.	15 10 0				
Isleham—					
Contributions	5 11 0				
Soham—					
Boxes	0 17 6				
CORNWALL.		DURHAM.			
Chacewater—		Durham—			
Collections	4 17 9	Collection	2 7 9		
Contributions	1 10 0	Contributions, for			
Falmouth—		Africa	1 11 0		
Collections	15 7 5	Hetton—			
Contributions	18 6 10	Collection	2 13 6		
Ditto, for Jamaica		Rainton—			
Schools	1 13 0	Pallister, Mr. J.	0 5 0		
Do., Sunday School		South Shields—			
Association	2 11 9	Collection	2 7 0		
Grampound—		Sunderland—			
Contributions	2 16 6	Callender, M., Esq.,			
Helstone—		Gainford	2 2 0		
Collections	12 15 0	Do., to make up last			
Contributions	5 14 2	year's subscription			
Marazion—		to £2 2s.	0 2 0		
Contributions	1 2 6				
Padstow—					
Contributions	2 2 0				
Penzance—					
Collections	14 8 2				
Contributions	8 3 8				
Do., Sunday School	0 11 11				
Redruth—					
Collections	12 12 10				
Contributions	10 6 7				
St. Austle—					
Collections	7 9 8				
Profits on Supper	0 15 4				
Contributions	6 7 6				
Truro—					
Collections	7 10 4				
Ditto, after Supper	0 17 0				
Contributions	5 18 0				
Ditto, for Schools ...	1 0 0				
Do., Sunday School	1 11 5				
	146 9 4				
Acknowledged before					
and expenses	73 19 1				
	72 10 3				
CUMBERLAND.		ESSEX.		HERTFORDSHIRE.	
Maryport—		Braintree—		Bishop Stortford—	
Sunday School	0 16 6	Contributions	2 12 0	Sunday School	1 0 0
		Burnham—		Boxmoor	12 1 6
		Collection	2 6 5	Great Berkhamstead—	
		Produce of silver chain		Collection	3 19 1
		about	0 6 6	Baldwin, Mr.	A.S. 1 0 0
		Coggeshall—		Hitchin—	
		Collection	1 7 6	Collections	23 5 10
		Colchester—		Contributions	26 15 8
		Contributions	16 7 2	Ditto, for Schools ...	0 10 0
		Ditto., for Schools..	1 0 0	Do., Sunday School	0 7 5
		Earl's Colne—		Royston—	
		Collection	1 18 6	Contributions	7 18 0
		Contributions	9 8 2	Tring—	
		Blacklock, Mr., Ford		Collection	4 6 10
		Street	30 0 0	Contributions	20 12 1
		Halstead—			24 18 11
		Collection	4 6 8		
		Contributions	3 8 4		
		Harlow—			
		Ladies' Association...	22 8 3		
		Ilford—			
		Collected by Miss Rose	8 0 3		
		Loughton—			
		Boxes	1 3 4		
		Rayleigh—			
		Contributions	8 0 0		
		Romford—			
		Sunday School	0 8 0		
		Thorpe le Soken—			
		Contributions	2 14 0		

£ s. d.			£ s. d.			£ s. d.		
Watford—			Woolwich—			NORTHUMBERLAND.		
Collection	15	1 10	Queen Street Chapel—			Newcastle—		
Contributions.....	44	18 2	Collections	51	12 10	Tutill Stairs—		
HUNTINGDONSHIRE.			Enon Chapel—			Contributions.....	12	8 1
Bluntisham—			Collection	2	6 0	Do., for <i>Transla-</i>		
Collection	5	17 2	Lessness Heath—			tions.....	3	0 0
Contributions	27	3 10	Collection	1	2 4	Ditto, Juvenile		
Huntingdon—						Society	2	8 9
Collections (moiety)...	6	7 0	Acknowledged before			NOTTINGHAMSHIRE.		
Ladies' Association (do.)	4	13 2	and expenses.....	61	4 6	Sutton in Ashfield—		
Contributions	5	4 0				Sunday School	1	1 10
Dying bequest	2	0 9				Sutton on Trent—		
Ramsey—			LANCASHIRE.			Collections	4	18 0
Collections	5	3 11	Ashton under Lyne—			Contributions	9	10 0
Contributions	18	1 1	Collection	8	7 11	Do., Sunday School	0	12 0
St. Ives—			Contributions	4	1 9	OXFORDSHIRE.		
Collections	16	16 1	Bacup, additional.....	3	0 5	Bampton and Coate—		
Ditto, Rev. E. Davis's	4	3 0	Bolton, balance.....	2	17 7	Sunday Schools.....	4	3 11
Ditto, at Houghton....	3	0 8	Burnley—			Oxford—		
Contributions	61	19 2	Collection	5	3 1	Contributions, for		
St. Neots—			Chowbent—			Schools.....	7	17 6
Collections (moiety)...	9	14 7	Collection	1	4 6	SHROPSHIRE.		
Contributions	12	0 5	Liverpool—			Bridgnorth—		
Somersham—			Lyons, Miss Margaret,			Contributions	0	2 6
Contributions	3	12 0	for Native Girl, 'Eli-			Do., for <i>Translations</i>	5	0 0
KENT.			zabeth Lyons, 'Patna.	4	2 6	Oswestry—		
Ashford—			Manchester—			Contributions	6	8 4
Contributions	5	6 0	Subscriptions.....	51	8 0	Ditto, Juvenile So-		
Do., Sunday School ...	2	10 0	Rochdale—			cieties.....	0	9 1
Brabourne—			Scholefield, Mr. W. ...	0	10 0	Wellington—		
Contributions	2	10 0	Sabden—			Sunday School	0	13 9
Canterbury—			Poster, George, Esq.,			SOMERSETSHIRE.		
Contributions	42	14 3	A. S., 1843—4	50	0 0	Bath—		
Ditto, for <i>Calcutta</i>			LEICESTERSHIRE.			Collections.....	46	14 0
Schools.....	5	12 6	Loughborough—			Mileham, Mrs., for		
Ditto, Juvenile Mis-			Sparrow Hill Sunday			<i>Africa</i>	1	1 0
sionary Society ...	3	5 8	School	0	12 6	Bristol—		
Chatham—			LINCOLNSHIRE.			Davis, Mrs. G. H., Col-		
Zion Chapel—			Boston—			lected by, for <i>Patna</i>	2	7 6
Contributions	6	11 0	Contributions	4	8 7	Watchet—		
Crayford—			MONMOUTHSHIRE.			Saved through abstain-		
Collected by Mr. C. G.			Chepstow—			ing from Tobacco... 1	0 0	
Collins.....	1	2 6	Monthly Collections... 3	0 0		STAFFORDSHIRE.		
Ladies' Association ...	4	0 0	Nebo 'Penycae—			Burslem—		
Dover—			Contributions	4	10 6	Collection	2	7 0
Pent Side—			NORFOLK.			Sunday School	0	13 3
Sunday School	1	0 0	Neatishead—			Box	0	4 1
Folkstone—			Sunday School	0	10 6	Hanley—		
Contributions	5	14 4	Swaffham—			Contributions	4	0 0
Hadlow—			Sunday School ..	1	7 0	Do., Sunday School	1	0 0
Crowhurst, Mrs. Mary,			NORTHAMPTONSHIRE.			Newcastle under Lyne—		
Cards by.....	2	16 8	Kettering.....	16	5 10	Carrier, Mrs., Col-		
Maidstone—			West Haddon—			lected by.....	4	18 0
Ladies' Association ...	28	14 7	Sunday School	1	0 5			
Margate—								
Contributions	17	6 2						
Ramsgate—								
Collections.....	44	11 1						
Contributions	55	10 8						
Tenterden—								
Sunday School	0	10 6						
Woolwich, Contributions	13	13 6						

With regret we find it necessary to defer the remainder of the Contributions and the "Acknowledgments" till next month.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.